

THE  
LIFE OF THE WORLD TO COME

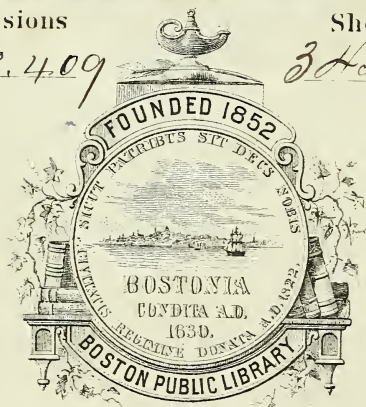
J. BEIGNMOUTH SHORE

Accessions

243.409

Shelf No.

3451.79



Received Mar. 8. 1878.

Boston Public Library

Do not write in this book or mark it with pen or pencil. Penalties for so doing are imposed by the Revised Laws of the Commonwealth of Massachusetts.

*This book was issued to the borrower on the date  
last stamped below.*

[illegible]





# THE LIFE OF THE WORLD TO COME

AND OTHER SUBJECTS.



THE  
LIFE OF THE WORLD TO COME  
*AND OTHER SUBJECTS.*

BY THE  
REV. T. TEIGNMOUTH SHORE, M.A.,  
*Incumbent of Berkeley Chapel, Mayfair.*

---

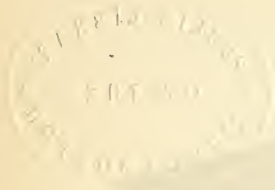
"EXPECTO VITAM VENTURI SÆCULI."

---

LONDON :  
CASSELL PETER & GALPIN,  
*LUDGATE HILL, E.C.*

---

[ALL RIGHTS RESERVED.]



C

243.409

Nov 18. 78

Digitized by the Internet Archive  
in 2011 with funding from  
Boston Public Library

## P R E F A C E.

---

I HAVE ventured to publish these Sermons because many of those who heard them wished to possess them in a permanent form, and some have thought that they may be helpful to a larger circle than those to whom they were originally preached.

The title which the Volume bears—"The Life of the World to Come"—has been selected as it indicates not only the immediate subject of the first two Sermons, but one which is more or less touched upon, either by way of explanation or exhortation to a preparation for it, in most of the other Sermons also.

An Address to Children has been included,



because of the exceptional interest of the occasion on which it was delivered in Westminster Abbey. Whenever I am conscious of being indebted to others for any particular line of thought or illustration, I have acknowledged my obligation in a note : but it is not always possible to recall where and when in the course of desultory reading some particular germ of thought entered one's mind, and as I venture to hope, gradually fructified there.

It ought to be mentioned, as an explanation of some passages scarcely suited to a written Essay, that these Sermons were not written originally, but spoken from notes, and it has been thought best to retain their verbal identity, even at the sacrifice of critical accuracy of expression.

In justice to my congregation, as well as to myself, it ought, perhaps, also to be stated that in selecting these Sermons for publication, I

have been guided by the opinion and wishes of others, and have included such Sermons as would be most likely to prove intelligible and acceptable to a more general public. I trust it will therefore not be concluded that there is never any more direct and pastoral teaching than is to be found in this Volume, given to those whom God has entrusted to my care.

I am deeply thankful for the very kind—indeed, far too kind—assurances which have reached me of the helpfulness of a former Volume of mine, and I earnestly hope that some of the teaching in this Volume may with God's blessing prove useful also, although dealing with a different class of subjects.

T. T. S.

*Berkeley Chapel, Mayfair,  
Epiphany, 1878.*



# LIST OF SUBJECTS.

---

## I.—THE LIFE OF THE WORLD TO COME. PAGE

“Whatsoever a man soweth, that shall he also reap.”—GALATIANS	
vi. 7    ...    ...    ...    ...    ...    ...    ...    ...    ...	I

---

## II.—ETERNITY.

“He hath set the world in their heart.”—ECCLESIASTES iii. 11    ...	21
---	----

---

## III.—THE FOOD OF MAN.

“Man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live.”—	
DEUTERONOMY viii. 3    ...    ...    ...    ...    ...    ...	37

---

## IV.—THE RELIGIOUS LIFE.

“And He said unto them, Come ye yourselves apart into a desert place, and rest awhile : for there were many coming and going, and they had no leisure so much as to eat.”—ST. MARK vi. 31    ...	53
--	----

---

## V.—INDIVIDUAL RESPONSIBILITY.

“And He did not many mighty works there because of their unbelief.”—ST. MATTHEW xiii. 58    ...    ...    ...    ...	69
--	----

## VI.—WASTE.

PAGE

“To what purpose is this waste?”—ST. MATTHEW xxvi. 8 ... 83

## VII.—FATE.

“Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods whom ye know not ; and come and stand before me in this house, which is called by my name, and say, We are delivered to do all these abominations ?”—JEREMIAH vii. 9, 10 ... 107

## VIII.—WHAT SHALL I DO THEN WITH CHRIST?

“What shall I do then with Jesus which is called Christ?”—ST. MATTHEW xxvii. 22... 125

## IX.—WORK AND REWARD.

“But many that are first shall be last, and the last first.”—ST. MATTHEW xix. 30 ... 137

## X.—UNCONSCIOUS WORK.

“And it came to pass, when Moses came down from Mount Sinai with the two tables of testimony in Moses’ hand, when he came down from the mount, that Moses wist not that the skin of his face shone while he talked with him.”—EXODUS xxxiv. 29 ... 157

## XI.—EATING AND DRINKING DAMNATION TO OURSELVES.

“For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord’s body.”—I CORINTHIANS xi. 29 ... 173



## XII.—EATING AND DRINKING DAMNATION TO OURSELVES.

PAGE

- “For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord’s body.”—  
I CORINTHIANS xi. 29     ...     ...     ...     ...     ...     191

## XIII.—WORDS TO THE LITTLE ONES.

- “Take us the foxes, the little foxes that spoil the vines : for our vines have tender grapes.”—SONG OF SOLOMON ii. 15     ...     213

## NOTES.

- A.—ON ST. PAUL’S USE OF THE WORDS “DISCERNING”—  
“BODY OF CHRIST ”     ...     ...     ...     ...     ...     227
- B.—SS. CYPRIAN, AUGUSTINE, AND CHRYSOSTOM ON THE  
PRESENCE IN THE EUCHARIST     ...     ...     ...     ...     231
- C.—THE TEACHING OF THE CHURCH OF ENGLAND ON THE  
“REAL PRESENCE”     ...     ...     ...     ...     ...     233



I.

## The Life of the World to Come.



PREACHED IN BERKELEY CHAPEL ON THE TWENTIETH  
SUNDAY AFTER TRINITY, 1877.



# THE LIFE OF THE WORLD TO COME

AND OTHER SUBJECTS.

---

## I.

### The Life of the World to Come.

---

“Whatsoever a man soweth, that shall he also reap.”

GALATIANS vi. 7.

---

I NEED not tell you how earnestly man has ever desired to know something of the nature of the future life. There is not one of ourselves who has not experienced that desire. We have gazed in moments of deepest emotion with anxious and sometimes tearful eyes at the veil which hides the future, and in vain endeavoured to pierce its impenetrable folds. We turn to the inspired pages of Apostle and Evangelist, and find there nothing on these points on which we so anxiously desire to



be informed. What should we not give in such moments for some record of those who had passed away, and returned to earth again—the widow's son—the saints who slept—Lazarus? But,

“There lives no record of reply  
Which, telling what it is to die,  
Had surely added praise to praise.”

It is not my purpose to enter into any discussion upon those points on which nothing is to be found in Scripture, but there is one aspect of the life of the world to come, on which both Christ and His Apostles have frequently dwelt. We shall gain far truer conceptions of the nature of our future life with God by understanding clearly the teaching which we have on those subjects concerning which Scripture speaks, than by vaguely speculating upon details regarding which Scripture is silent. We have abundant reference in the New Testament to the subject of Divine rewards and punishments in the future life, and I think it will be helpful to us in many directions if we can clearly grasp what we are taught upon this point.

It is important to bear in mind at the outset

that in speaking of the future even Scripture itself has to use the language of this life. Otherwise, it would be unintelligible to us. Our interpretations therefore of the language of Scripture will be largely, though, perhaps, unconsciously influenced and modified by the significance in our own particular age and country of the words and illustrations which are employed. The difference, for example, between the calling and work of a shepherd in this age and country, and what they were when Christ taught in Palestine, will necessarily deprive such words as "I am the good Shepherd"<sup>1</sup> of some of their pathetic power. Those who lived under an absolute monarch in the Middle Ages would unconsciously have their thoughts of God's Sovereignty tinged with some colouring of merely arbitrary power, from which the word "King" would in our day and country be free. A pure and unsullied administration of justice in which all trust, will exalt the nature of the feelings with which the great mass of the people conceive of God as the Eternal Judge. Or, if in scholastic and

<sup>1</sup> St. John x. 14.

domestic and national life the predominating element in punishment be, as it was, the mere taking of vengeance, and not as it increasingly is becoming, the reformation of the offender, we can easily imagine how our realisation of God's dealings with His children and His subjects will be affected as the one or the other idea of the end of punishment is prominent in our daily experience. We must be careful, therefore, not to force unduly the illustrations which our blessed Lord employed in the parables which He spoke. When the main outline of a parable, for example, is clearly intended to teach some one aspect of the relation of future rewards to our conduct in this life, we must not strain the surrounding details into an elaborate exposition of some other aspect of the same subject. Neither must we force upon illustrations meanings which could not have attached to them in the conception of the people in whose age and amid whose civilisation they were spoken.

Now we find two classes of images employed to explain something of the principle of the connection of the future with this life; and, as I

believe, we shall see that they convey two distinct truths, which are sometimes confused, it will be well to consider them separately.

I. We have a large class of illustrations taken from the relations of human life—a king and his subjects,<sup>1</sup> a master and his slaves,<sup>2</sup> an employer and his labourers<sup>3</sup>—these and such as these are the images employed in parables to teach us something about the connection of goodness and reward, of wickedness and punishment. Of course, in each case, so as to make the story natural, it is necessary to represent what would be the kind of labour enjoined, and of reward given under such actual circumstances on earth.<sup>4</sup> The spiritual truth taught in each case is that there will be a future reward or punishment at the end of “life’s long day,” and that such reward or punishment will not be uniform, but varying in individual cases in some relation to their life here below. Beyond *that* we cannot, I think, force the teaching of such parables.

<sup>1</sup> St. Matthew xxii. 1.

<sup>2</sup> St. Matthew xxv. 14.

<sup>3</sup> St. Matthew xx. 1.

<sup>4</sup> See also on this subject Sermon VIII. in this volume.

The kind of labour in which a master employs his servants—or a vineyard-keeper his labourers—or the kind of reward which would naturally in such case be given—must not be forced into any significance.

This brings us to the one point on which such illustrations throw no light, and on which our forcing every detail (as we often do unthinkingly) will mislead us. All human differ from Divine rewards and punishments in that there is no real and natural connection between the work and the reward, or the offence and the punishment. There is no real connection between an act of theft and a term of penal servitude, or between a day's labour in building and so many coins of the realm. We must not force parables when these and such illustrations are employed as necessarily teaching that there is the same arbitrary allotment in the Divine government. There is an enormous difference between punishment which grows out of a thing itself and punishment arbitrarily though equitably attached to an event. The latter is the human, the former the Divine plan. So, also, there is a



striking difference between a reward which consists in the very blessedness of the deed itself, or the full enjoyment of acquired possession, and a reward with no intrinsic connection with the labour. The former is Divine, the latter is human.

I have pointed out how it is that we with our limited powers must in this life apportion certain forms of punishment to certain crimes (and similarly with rewards), although there is no real connection between the two. But all around us we have examples of the Divine method. The headache which follows the drunken revel, the fever and pestilence which grow out of violation of God's laws of purity and health, the soured and miserable old age following a selfish and dissipated manhood, are some of the simplest illustrations of how God's punishments spring from the sin itself. From not bearing this in mind, and attaching some spiritual significance to the necessarily human aspects of some parables, people fall into all kinds of difficulties as to how rewards and punishments shall be apportioned both as regards kind and degree in the future life.

To those whom our Lord first taught, illustrations which should presuppose some knowledge such as we now possess, but which they had not, would have been unintelligible ; and He, therefore, spoke to them, as a rule, in such parables as I have already referred to.

There is, however, another class of parable and illustration both in the Gospels and Epistles, which brings out the teaching that the connection between this life and future reward and punishment will not be arbitrary, like our human methods, but on the Divine principle, of which we can see evidences even here.

II. The most familiar and frequent image by which the connection of the work of this life and the reward of the next is explained is that of growth. “Ye are God’s husbandry”<sup>1</sup> is the complete statement of a principle which lies at the base of all those numerous parables and illustrations alluding to the connection between the seed and the fruit. Now here we have an altogether different kind of principle from that according to which a

<sup>1</sup> 1 Corinthians iii. 9.

wage is paid for certain work, or a reward given which has no necessary and natural union with the deed for which it is bestowed. There is a necessary and natural connection between the fruit and the seed. The one is the fruition and outcome of the other, and not something subsequently appended to it. It is by such illustrations that we are taught what is the nature of the connection between our conduct here and our life hereafter. Other similes from human affairs are used, as we have seen, to explain that we are God's labourers, God's stewards, God's workmen here, and that the Great Master will hereafter have regard to the diligence and devotion which we have shown in His service; but they do not touch the question of the nature of the reward, nay, so far as they partake of the necessary infirmity of such human arrangements, they would be, if taken literally, misleading. The other class of images which we are now considering show us that it is a union of natural growth, and not of artificial annexion.

Let us confine our thoughts for the present to this life only, and see how this is the principle

which lies at the root of all that is best and noblest even here on earth. What is the most satisfying kind of reward a man can have? As we look around on what we consider the purest and greatest natures, do we not find that their labour contains in itself its own reward? One man, for example, enters upon a certain line of business, and his devotion to it is intense, because he seeks to accumulate a large fortune. Between the nature of the work and the possession of great wealth there is no essential connection, only that in a particular condition of civilisation there is demand for something which makes such work profitable. Well, the man obtains a great sum of money. That, and the pleasure he can manage to get out of it, are his reward.

But there is another man who devotes his life to some labour—in science, in art, in politics, in philanthropy—which he loves for its own sake, and, as one may say, in spite of the very small reward of a monetary nature it may bring. For example, he gives his time and brain to the pursuit of some branch of knowledge, and in every

new fact of which he possesses himself, every new field of thought he opens up, he has a delight. These are *his* real rewards.

Now how essentially different are these two classes of gain. The one may bring pleasure or may *not*; the other is in itself a joy. The one may be lost by some catastrophe; the other has become part of the man, and is imperishable. The one is a payment, final and limited; the other is but the pledge and promise, and holds in itself the potency of greater successes, and deeper and purer satisfactions. It is like the growth which not only brings forth a blossom, but with it and by it innumerable other seeds full of the hidden life of vaster and ceaseless harvests. If that be the highest kind of reward here on earth, so surely it is the best and truest illustration of the *nature* of the Divine reward hereafter.

Let us look at one other glimpse into the different natures of rewards which this illustration gives us, in regard to the value of possession. In the case of the one who has the reward of labour in a possession which has not grown out

of his labour itself, but is commercially attached to it, that reward may give him delight, or it may not. It depends upon his capacity to enjoy it. In the case of the other, who seeks for the recompense in the thing itself, there can be no failure: the work is its own reward. A man may purchase with his accumulated fortune some vast and lovely tract of country; as he gazes from his window far as his eye can range over field and meadow—over lake and stream—over hill and valley—he may be able to say,—“All *that* is mine.” And a man who owns not one inch of that landscape, but whose work has cultivated his taste, may look upon it with “larger, other eyes:” may have his soul filled by it with high and noble emotions, with thoughts of beauty and of God, to which the “owner” is a stranger.<sup>1</sup> Which man in the truest sense possesses it? The failure of a speculation may rob the one, death certainly must deprive him, of all the property *he* has in it. Nothing in life, nothing in

<sup>1</sup> There is a noble sermon of Bishop Thirlwall's (in *The Expositor*, Vol. II., p. 245) on Mark x. 30, in which the true nature of possession is considered.

death, can rob the other of the purifying influence it has had upon his soul. *It* abideth for ever.

Surely that is the deep truth which lies at the core of the mysterious connection between this life and the next. Surely such thoughts, transferred to the higher and holier sphere of our spiritual nature, enable us to realise something of the profound significance of these words—"He that soweth to his flesh shall of the flesh reap corruption; he that soweth to the Spirit shall of the Spirit reap life everlasting."<sup>1</sup>

Let us try and learn loftier and truer thoughts of Heaven and of God than perhaps we have hitherto conceived. Let us not think of the Father as a taskmaster, who will bestow upon each some merely legal reward after long columns of sins and of virtues have been balanced in some Divine account. Let us not think of Heaven as some stagnant state, where the fortunate inhabitants in a monotony of pleasure shall idly dream away an eternal existence. Let us rather think of a Heaven of ceaseless growth in knowledge, and purity, and

<sup>1</sup> Galatians vi. 8.



love—as a state where there shall spread before us vaster fields of labour in God's service, and there shall dawn upon us nobler conceptions of duty, and unimaginable capacities for love. Let us think of it as an existence where we shall no longer have our aspirations dwarfed, and our endeavours baffled, by the animal passions or the physical weaknesses of the body of our humiliation. Let us think of God as giving to us *all things freely to enjoy*—all the dear ones we have loved on earth, without the shadow of coming separation darkening our love—every department of knowledge, every variety of beauty, every field of duty, every noble enterprise spread before us in endlessly Divine perspective, and the joy of each one in it limited not by the reluctance of God to give, but only by our own capacity to enjoy.

I read of a great man who, when first he saw one of those grand pictures in which Turner paints a setting sun, could discern no beauty there. But he tells us how as again and again, sometimes at intervals of months, he gazed on it, he began to realise its splendour; till at last, as he gazed



with open vision on the bright glory and the crimson flushes of that scene, he could look *through* it, as it were, on the golden gates of heaven opening, and the light flaming from the angel throng. Oh ! if there thus can gradually grow upon us such blissful, because ennobling, thoughts as we gaze with our dull eyes on man's poor faltering work, may we not believe there is something analogous in the spirit's life and power? What shall there not be for it hereafter? What powers of progress for that spirit shall we not dare to hope for when we behold the King in His beauty; when we see with pure eyes the land that is now far off?

How very solemn a thing, then, is our life here, if the life hereafter be its blossom and its fruit. An evil tree cannot bring forth good fruit. And, indeed, as we think of the opportunity and glory of the future, we should almost despair when we turn to our own littleness, and meanness, and selfishness, and sin; but then there comes the fact of what Christ has done for us—how by His Cross, His passion, His precious

death the good Lord has delivered us from *them*.

If nearness to Christ be Heaven; if the central thought to which redeemed and ransomed Humanity shall bend all its energy of devotion and its gaze of adoring love be the Lamb Who was slain, must not nearness to Him here on earth be the best and truest preparation? Not a local approach like that which the doubting St. Thomas needed for his materialistic faith, but a union such as enabled Paul to say: "I live, yet not I, but Christ liveth in me." <sup>1</sup> Oh! do we not, the holiest and best of us, sometimes think that there will be something awful in the purity of that Presence that makes us almost shrink from the thought of Heaven itself? Let us cheer ourselves in such moments with the conviction that He has not changed since of old He gathered the poor and outcast around Him upon earth, and weak mothers and little children did not fear His face. Let us remember that for the truly sorrowful, for the sin of passion repented of, for the

<sup>1</sup> Galatians ii. 20.

anxious struggling soul, He had no word of scorn or reproach ; only for the arrogant, the proud, the self-righteous, the oppressor, came words of judgment from those divine lips.

Nearness to Christ here and now, in thought, in word, in deed ; participation in His atoning death ; *that*, brethren, wherever you are, whatever you are, *that* is Heaven.

Let that be our passionate prayer, our ceaseless struggle.

“ Be near me when this sensuous frame  
Is racked with pangs that conquer trust ;  
And Time a maniac scattering dust,  
And Life a fury slaying flame.

Be near me when I fade away  
To point the term of human strife  
And, on the low dark verge of life,  
The twilight of eternal day ! ”



II.

Eternity.



PREACHED IN BERKELEY CHAPEL ON THE TWENTY-SIXTH  
SUNDAY AFTER TRINITY, 1877.



## II.

### Eternity.

---

“He hath set the world in their heart.”—ECCLESIASTES iii. 11.

---

THE form and style of this Book are unquestionably dramatic.<sup>1</sup> The writer wishes to explain the true principle of life, to show where “The Good” is to be found. Instead of treating this in an abstract essay, he portrays for us a man,

<sup>1</sup> The best commentary that I know of for English readers on this Book is that of the Rev. S. Cox, which is as lucid as it is learned. It contains also a new translation. The following outline of the divisions of the book will be a help to the reader of this sermon. The PROBLEM is stated in chap. i. vv. 1—11. The Search for the Good in WISDOM and PLEASURE is described, chap. i. 12—chap. ii. 26. In BUSINESS and POLITICAL LIFE, chap. iii. 1—chap. v. 20. In WEALTH and in the GOLDEN MEAN, chap. vi. 1—chap. viii. 15. In each case there is failure, and the conclusion of each is “Vanity.” But at last the search is successful and is recorded in chap. viii. 16—xii. 7, to consist in a calm enjoyment of this life, and faith in a life to come. The conclusion is repeated and summarised in chap. xii. 8—14, which is a kind of Epilogue.

whom he calls "The Preacher," seeking for this great end. He is shown to us pursuing his search for it in scenes of wisdom and of pleasure, in the turmoil of commerce and of politics, in wealth and in moderate possession ; and in none of these is it discoverable. The sad monotonous conclusion of each such endeavour is that "all is vanity." At last, however, the Preacher discovers that the good—the only lasting, abiding good—is to be found in a temperate and thankful enjoyment of the present, and a faith in a future. The Preacher<sup>1</sup> bequeaths the results of his search to posterity in the concluding verses of the book. These are our heritage to-day. The story, or rather the idea underlying it, is an old one, and a universal one. It comes to us under various forms of literary composition. Men have ever sought for "the good."

It is not, however, with this great work as a

<sup>1</sup> The word Preacher is that used in the English Bible, but the better rendering of the Hebrew *Kohleth* would be "The Assembler," signifying one who taught an assembled crowd. On this point, and on the question of authorship, see also Professor Plumptre's article on "Ecclesiastes" in the *Dictionary of the Bible*.



whole that I have to do at present, but with one thought in it—a thought which lends a colour to, and in the end sheds a light upon, the whole. Whoever wrote this dramatic poem was a true observer — by true I mean philosophic and thoughtful observer—of nature. The strange contrast between Nature and Man often struck him. In its opening verses we have the contrast between the duration of the physical world and the short space of human life ; and (to come to my immediate subject) we have in these words a vivid and striking contrast between the completeness of vegetable and animal life, and the incompleteness of human life.

Everything is made beautiful, but God hath set “the world”—*i.e.*, Eternity<sup>1</sup>—in the heart of man.

That is the point I desire to bring out, and to enforce. Not the *opinion* I want to maintain, but the *fact* which I desire to make you recognise.

The difference between the splendid world of vegetation, with its myriad colours and its ever-

<sup>1</sup> Eternity is the real meaning of the Hebrew word.

changing life ; between the animal world, with its studied gradations of form and of development—and man, is this : God hath set Eternity in our hearts. I shall not attempt to enter into profitless wrangling as to the meaning of eternity, or refined subtleties of thought as to the nature of immortality. I will only say that by Eternity and Immortality I do not mean that each man's life shall be continued merely in the life of the human race, and each man's immortality shall be realised merely in the enduring operation of his deeds. But what I do mean by such words—let the philosopher laugh me to scorn if he will—what I mean, and what those who face life and death in the strength of such words mean by them, is simply what they conveyed to us in our opening childhood, when we were taught that this life is not all ; that we shall live for ever ; that our bodies may be perishable, but we ourselves are imperishable ; that there are visible things which pass away, but invisible things which do not pass away. That is the thought which flashes on us vividly in these words. *We*

differ from all around us in this perishable world in that God hath set Eternity in our hearts. All creation around us is satisfied with its sustenance, *we* alone have a thirst and a hunger for which the circumstances of our life have no meat and drink. In the burning noonday of life's labour man sits—as the Son of Man once sat—by well-sides weary, and while others can slake their thirst with that, he needs a living water; while others go into cities to buy meat, he has need of and finds a sustenance that they know not of.

Is not the strange, sad contrast which is brought out before us here, true? Is not man a striking anomaly? He dwells amid the finite; he longs for the infinite. All the rest of creation can find enough to satisfy its wants—he cannot. He is like the bird that wings its way over the surging waters, seeking rest, and finding none, while the coarser thing can satisfy itself on the floating garbage. The truer and the nobler man is, the more certainly he feels all this, the more keenly he realises Eternity in his heart. There is none of us, however, who do not feel it sometimes. Try to crush

it with the weight of mere worldly care ; try to destroy it with the enervating influences of passion or of pleasure ; try to benumb it with the cold calculating spirit of greed ; you cannot *kill* it.

It will assert itself in some moments. As you gaze on some setting sun, and its burning rays of gold seem to you like the very light of heaven across the glowing hinges of her closing doors—As you stand amid some mountain solitude that rises like heaven's ramparts against the sounds and strifes of earth—As some note of music seems "to come from the soul of the organ and enter into thine"—As some deep sorrow, or some deeper joy, falls upon your life—in these, or other kindred experiences, the Eternity which God has set in your heart will assert itself ; you will feel in your soul the thirst of a life which cannot be satisfied, and which cannot end here. You will look on the wild eagle retiring to its nest, or the beast walking to his lair, and feel the strange contrast between the all-sufficiency of Nature for them, and her insufficiency for you. You will enter into the deeper depths of these profoundly

sad, profoundly true words, as they apply to every son of man: "Foxes have holes, and birds of the air have nests, but the Son of man hath not where to lay *his* head."<sup>1</sup> No, not *here*. And why? Because God hath set Eternity in our hearts. He has given us a hunger which can be satisfied only with the Bread of Life, a thirst which can be quenched only by the living water from the Rock of Ages.

No, there is the fact, and you cannot deny it, that Eternity *is* in our hearts—the belief in, and if not that, the consciousness of the capacity for, a loftier, more lasting life than that which surrounds us in the physical world. It may in certain ages, and in certain false religions, have assumed some grotesque and revolting form. But does not that prove its truth? It has survived all such travesties. It remains the only thing surviving from such creeds; besides, it was the only true thing in them.

Well, granting the universal desire; granting the universal capacity; granting the almost

<sup>1</sup> St. Luke ix. 58.

universal conviction that there is such a life, may we not be deceived? *That* is the triumphant answer of some philosophers. Deceived! By whom? It is God who hath set Eternity in our hearts. Do you mean we have been deceived by HIM? I can understand blank, hopeless infidelity. But oh, God! I cannot understand *that*! To say that the thought and conviction of eternity in our hearts is false, is to say that the power which has been most potent in every true life to win it from falsehood, and passion, and wrong, and to make it noble, true, brave, selfless, is not an inspiration from Heaven, but is a lie from Hell!

Delusive falsehoods have, I grant you, laid hold of mankind in various ages, and sometimes with almost universal sweep; but as men have risen in civilisation and thought and knowledge, the God of truth has "swept away the refuge of lies."<sup>1</sup> He has sent prophets and teachers and philosophers to dispel these errors, and to proclaim the truth. Above all, He sent one Teacher, who spake as

<sup>1</sup> Isaiah xxviii. 17.

never man spake. Our opponents will condescend to admit that Christ was *that*, at all events—a Teacher sent from God. And how did that Teacher, how did God through that Teacher, treat this false prejudice, this erroneous superstition? Christ made it the whole ground and basis of His teaching; in the strength of its majesty and truth He asked men to give up everything that they valued on earth. Are we, then, to believe (I confess I can scarcely utter the words, save with sarcasm and with scorn)—Are we, then, to believe that God sent the noblest, purest, best Teacher that ever visited this earth, and gave Him the moral illumination and power to dispel a thousand errors, and explode a hundred fallacies which ignorance had invented or superstition had nurtured, but left Him so ignorant upon this point—the one universal error—that it was the supreme sustenance of His own life and the very lever by which He *did* raise the world?

*Can* you believe *that*, brethren? I have only spoken of Him thus far as if we were still, like



Nicodemus with Him in the *night*, regarding Him merely as “a Teacher come from God.”<sup>1</sup> If we believe Him, as you and I do, to be the Son of God Himself, how is that argument intensified and consummated? Think of His gathering those faithful men and loving women around Him; Think of His looking on the multitudes in ages to come who would sacrifice all they had—their very selves—to His work, with the deep conviction in their souls that this life was nothing compared to the larger life above; Think of Him seeing the men and women who would lay their dearest ones to rest, and dry the tear, and stifle the sob, as they said with lips pale with agony, words of hope and trust which they believed had been spoken by Him; Think of Him, I say, if you believe Him to be the Son of God, as seeing all that and knowing it to be a delusion—Or if you regard Him only as a Teacher from God, think of God sending His greatest and best Teacher to confirm such hopes, and they false hopes—and what is your thought of God? Oh! brethren, we dare not,

<sup>1</sup> St. John iii. 2.



we cannot believe it. All that is best, truest, noblest in your souls rebels against the thought.

O God, we trust Thee! We bow our heads before Thee in reverence for even daring to speak of it. We trust the word of Thy Incarnate Son! O, Christ, we *know* Thy words were true when Thou saidst :—"If it were not so *I* would have told you."<sup>1</sup> Thou didst not tell us, and IT IS TRUE!

Eternity is in our hearts, my brethren, and there is a strange contrast between it and the world in which we all are, for which alone some of us are living. That was the difficulty of the old teacher. He found the true solution of it in the solemn words we read to-day.<sup>2</sup> To do our duty here, to trust calmly in a future with God where all our higher cravings shall be satisfied, that was the conclusion at which the Preacher arrived, as the sustaining power amid the wrongs and weariness and inequalities of life. It was a grand conclusion, it was a bright light to flash

<sup>1</sup> St. John xiv. 2.

<sup>2</sup> Ecclesiastes xi. and xii. were the Lesson for the day.

upon a dark path ; but it was bright only with the cold light of the moon or the pale starlight which makes us feel the chills of earth. We stand with that great teacher in the twilight, but *our* faces are turned towards the rising Sun. I cannot but think that it is with some such profound and touching significance the Church gives us this chapter as our Lesson to-day, as we pause on the verge of the Advent Season. Brethren, if the coming of Him who is the Resurrection and the Life deepens our faith, it surely increases a hundredfold and intensifies our responsibility.

God hath set eternity in our hearts. Are we living worthy of it ? Are we living as if we really believed it ? What a subject for Advent thought and prayer ! The only way of doing so, my brethren, is by clinging close to Him, by dying with Him to all that He died to save us from, and living worthy of that life and immortality which He hath brought from out of the mists of speculation unto the light of truth by His Gospel. Instead of the "perhaps" of philosophic speculation, we have, thank God, the "Credo" of Christianity.

I have spoken earnestly about these things, my brethren, because I feel intensely. If our faith in a future life wavers or hesitates, we—Humanity, are lost. There are some in the present day who deny it, who argue with a cruelly and relentlessly destructive logic, that because the things *around* us are temporal, the things *within* us—the love, the hope, the aspiration, the truth—are not eternal. There is Eternity set in our hearts, say we in reply, and the things around us cannot satisfy it, therefore there is a life somewhere with God that shall respond to our heart's desire.

Brethren, judge ye as wise men what I say. God forbid that I should dare to speak in any tone of self-satisfied superiority, or with any word of scornful disdain of those men of irreproachable sincerity, and of lofty mind, who preach the eternity and omnipotence of Matter. But I do say, in deep disappointment and in profound sorrow—as one of those who know what it is to stand beside sad death-beds, and amid sadder lives—that we had fondly dared to hope that the splendid intellects with which God has endowed our race might have

been found flashing their lights from many a lofty promontory of thought through the dense clouds that hang over life's storm-swept sea—lights to guide many a weary, struggling barque to a haven of safety and of rest. But, we have been deceived. They are only wreckers' lights, after all! And perhaps when the great morning dawns, those who have held them aloft as beacons will look with larger, sadder eyes on the coast beneath them, strewn with the ghastly relics of hopes that *they* have shattered, and of faiths that *they* have shipwrecked.

Say what they may, brethren, God *hath* set Eternity in our hearts. May the Master give us grace and strength to live and to die in that solemn, unshaken faith!

III.

## The Food of Man.



PREACHED IN ST. PAUL'S CATHEDRAL AT THE SPECIAL  
EVENING SERVICE UNDER THE DOME, EIGHTH SUNDAY  
AFTER TRINITY, 1877.



### III.

## The Food of Man.

---

“Man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live.”—  
DEUTERONOMY viii. 3.

---

IF this be true—and it comes to us not only breathing the inspiration of the great Law-giver, but consecrated with the divine voice of the Son of God himself—what a strange comment on it is the world around us at this hour! Turn to what class of our countrymen you like, and in every variety of expression upon their countenance you will see written deep their conviction, in every changeful accent of their voices you will hear uttered their practical belief, that they *can* live by bread alone. It is for bread—using “bread” in the largest sense as meaning all material things—it is for “bread” that men toil, and strive, and exhaust their finest energies.

If you take your stand in the great centres of our industrial production, *there* you will see the evidence that into the hearts of these grimed and swarthy millions has entered the deep persuasion that bread *is* the means by which they shall have life. If you walk any day through the streets of our own great city, in the almost painful eagerness of every countenance, and in the keen restlessness of every eye, you will see written the faith of that commercial crowd that the life which they desire is to be sustained and invigorated by *bread*. If you pass to a different crowd, and study the world of so-called fashion, there, too, in grosser, and more revolting forms, the same evidence comes before you, as you see—with here and there an exception, like a pure lily floating on a foul stream,—the vast numbers who toil and struggle, and scheme and lie, that they may attain some vulgar standard of tawdry and frivolous display. And as all thoughtful men look upon these things—as they see everywhere a false conception of life, and a fatal faith in the support of life by merely material sustenance—they remember that the end of these



things is not life, but death. They recall how History, in pages wet with tears and blood, records of other nations that these and like diseases have gradually decayed the body politic, until the eagles of God's judgment have at last gathered themselves together and swooped down upon the moral carrion.

Now, if ever, it is needful, say men, as with sad and thoughtful eyes they behold these signs, to thunder in the ears of our countrymen, "Man shall not *live* by bread alone."

And as statesmen, and philosophers, and priests behold these things, each comes forward with his gospel for mankind.

First, we have the "Gospel of Education." Let us take care that each child learns the elementary principles of knowledge, and we may hope that the coming generation shall have a higher idea of national and of social life.

Well, brethren, certainly the very last persons in England to either undervalue or depreciate the blessings of secular instruction are the clergy. They have done more than any other class of men

to extend it during the last half century. We are thankful, deeply and sincerely thankful, that statesmen and politicians have at last awakened to the importance of that for which we have been struggling, and which we have so long promoted. If the unworthy jealousy or the unfair distrust of some prevent our having all that we can desire, we are only too thankful to have all that we can get. But I do unhesitatingly say that if men look to that mere "book-instruction," which they dignify with the name of "education," as a panacea for the evils which are around us—if they think that *that* will be the food whereby our national and social life will become purer and stronger, they will assuredly one day find out their terrible mistake.

What is the nature of those evils? It is *not* that men are indifferent to labour, or wanting in the energy which they devote to the accumulation of material resources. It is not even that the working classes are deficient in skill and astuteness in the promotion of what they conceive to be their own temporal interests. The real danger,

and the root of the evils around us, is that men do regard these things as the bread by which man shall live. But intellectual surgery will not probe deep enough to touch moral disease. Mere book-instruction and mere technical knowledge will enable our artisans to compete with greater chances of success against foreign competition. It was, perhaps, really the fear that they should not continue to do so which stirred up so many to a new-born zeal for schools; and as Englishmen and as Christians we are thankful that our countrymen should do in the very best way, and with the very highest skill, whatever work they are engaged in. But let not educational enthusiasts think because they have provided partially against material deterioration that they have discovered a moral cure. It may change the *form* of crime: it will not touch the *root* from which it springs. Let them remember that the gigantic crimes which have recently startled our commercial world with their violence and their audacity, which have ruined many a happy home, and added poverty to the sorrow of widowhood, have

not been committed by those who were wholly devoid of education. Let them bear in mind that those foul sins of greed and passion which make the records of our law courts reek with filth, and with hints and whispers of which the atmosphere of London life seems charged, are not exclusively confined to the "common and the ignorant herd."

No, brethren, this will not do as a gospel for Humanity. Man shall *not* live by the fruits of the tree of knowledge alone.

We have then from others the message of the Philosophers. "Let us eat of *this* tree, and live for ever." Raise man's thoughts from the merely material, give him an interest in the larger and greater problems of Science, in the more refining influences of Art and Culture, and there he will find something which will be a new and purer sustenance for his life. In every new fact that we discover—in every law of nature which we reveal—in every grand mystery of life which we unravel—in every new beauty which opens to man's admiration in the world beneath us, above us, and within us—let man find a larger and more

absorbing interest, which will show him how petty are the cares and sorrows which harass him, and how mean are the animal enjoyments in which he revels !

Now, while we gladly acknowledge all the past successes of Science and of Philosophy, and while we thankfully receive every new discovery as a further revelation of the wisdom and the love of the Creator, we say *this* is not the bread of life for sorrowing, sinning humanity. This is no gospel for *all* mankind. Clad in the purple of her pride, and the white linen of her fine-spun theories, Philosophy's few cultured friends may fare sumptuously every day in her high hall of state; but Humanity, like Lazarus, with hunger in its soul, and its body covered with festering sores of sin, lies helpless at her gate, longing in vain for a single crumb of food from her table, and the only look of comfort or touch of sympathy that hungry, begging sufferer gets is from those whom philosophy's great lords would scorn as very dogs !

No, brethren ; man shall not live by bread

alone, but by thought and culture, is no gospel for humanity: this is not the tree whose leaves are "for the healing of the nations."<sup>1</sup> The deeper truth of an inspired teacher answers to the deeper longing and hunger of our inmost soul: "Man shall not live by bread alone, but by every word of God."

I do not say that men are to silence, or be deaf to, the voices of God which are everywhere around us. Because that Voice comes clear in the great thunder roll of Old Testament revelation, in the plaintive music of the Psalmist, and in the glowing images and burning words of Prophets; and, clearer still, in the living Voice that once spake in crowded Jerusalem and by Genesareth's still sea—let us not refuse to hear that same Voice, in feebler sounds and in broken utterances, amid all Nature, with its infinite variety of colour and of form. In every sigh of the wind through the pine forests lying dark upon the mountain side; in every murmur and ripple of the stream as it rolls onward to the

<sup>1</sup> Revelation xxii. 2.

mighty sea—let us hear the footstep of the Lord God in the midst of earth's great garden. In every truth discovered, in every mystery solved, in every secret of thought revealed, in every poem which sings of heroic effort, or of a love purer than passion, stronger than death : in all these let us gladly hear the echoes of the words of God. I say only their echo :—it is otherwise that the Voice itself must come. I remember standing once in a deep valley where the rocks towered high towards heaven, and from the overhanging crags, where the wild eagles swooped in sport above, there came borne to us on the soft evening wind the tremulous echoes of a sweet mountain air, of which the sound itself had not reached us yet. There was something strangely plaintive in it, as here and there half notes were lost, and we could scarce catch the full rhythm of the tune ; but then there reached us, clear and startling in its vividness, the trumpet note itself. So, I would say, in all these : in Poetry and in Nature, in Science and in Art, we hear echoes—only echoes of the Word of God. In them, coming to us as they do from the scarred



and broken crags of humanity and of earth, we cannot catch the full harmony of the Divine Voice. "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath spoken unto us by His Son." <sup>1</sup>

The more experience I have (and I believe I speak what is the conviction of others also) of the work of Christ—I don't mean the outward work, evidenced only by crowded congregations or by enthusiastic services, but the real work of winning individual souls from their selfishness and their sin to Christ—the more deeply I am persuaded that the power to accomplish it is the preaching of a personal crucified Christ. *That*—the Incarnate Word of God—is still and ever the bread by which nations and men must live. It was not a new science, it was not an advanced thought, it was not an improved philosophy, it was not a merely exalted morality, it was not the idyllic life of a Galilean peasant, that men preached in the early days, in the purple dawn of Christianity, and by the preaching of it shook the Empire and

<sup>1</sup> Hebrews i. 1.



revolutionised the world. And it is not by any such means, or by anything which appeals exclusively to the intellect ; nay, not even by a vague “accommodating theology” with no doctrinal articulation—which, polype-like, floats on the tides of human thought, rising as they rise, falling as they fall—that men and nations can be saved now. It is as of old—by the preaching of the Word, Jesus Christ, and Him crucified. “*I am the Bread of Life,*” said Christ.

If, brethren, these things be true ; if man *cannot* live by bread alone—and everywhere around us we behold the struggle and the toil for bread alone—shall we not fear that these men may not live, but die ?

Sons and daughters of England ! will you, when you see more than the first symptoms of personal and national decay, remain apathetic and indifferent ? Or will you not rouse yourselves to proclaim this mighty truth—“Man shall not live by bread alone ?”

Oh ! for England’s sake—for your brethren’s sake—for Christ’s sake, if you cannot preach it

with your lips, teach it more eloquently, more powerfully, in your lives. Give of the Bread of Life which you have received from the hands of your Lord, to the famishing multitude, lest they go away unfed to their lone last home.

I would summon you to-night, if I could, as with a trumpet call, to the battle against these sins of calculating greed, of brutal passion, and of gilded selfish vice, which are threatening to take all the purity and innocence, all the love and the honour, out of our English life. I would ask you to lift up your voices, however feeble—each in your own circle of influence, however small—against the arrogant materialism which is ever preaching that gospel of Hell, that “Man *shall* live by bread alone.”

The forces arrayed against us are strong. The battle will be no holiday parade. The struggle will be fierce and long. But you need not fear for the result if you enter on it in the strength of Him whom at font and altar you have sworn to serve. Lift up your voices this night to the God of battles. “Awake, awake, put on strength, O arm

of the Lord ; awake, as in the ancient days, in the generations of old ! ”<sup>1</sup> And there will come back, as an answer from the living God—to summon you and to inspire you for the conflict—“ Awake, awake ; put on THY strength, O Zion.”<sup>2</sup>

<sup>1</sup> Isaiah li. 9.

<sup>2</sup> Isaiah lii. 1.



IV.

The Religious Life.



PREACHED IN WESTMINSTER ABBEY ON THE MORNING OF THE  
THIRD SUNDAY IN LENT, 1877.



#### IV.

### The Religious Life.

---

“And He said unto them, Come ye yourselves apart into a desert place, and rest awhile : for there were many coming and going, and they had no leisure so much as to eat.”—MARK vi. 31.

---

THE true ideal of the Christian life is one of those questions around which rival parties have waged some of their fiercest conflicts in every period of the Church's history. If it were a matter affecting only the subtleties of theological schools of thought, it might have for us little more than a merely antiquarian interest. It is, however, eminently a practical question. It is one on which every thoughtful person must form some opinion, to which they must give some answer, if not in words, at all events in the conduct of their lives.

One ideal of this religious life is that of entire separation from the world. Indeed, in one part of

the Christian Church, to adopt a "religious life" technically signifies the sacrifice of all the domestic relationships, and the entire abandonment of all so-called secular occupations. This ideal found its justification and probably its strongest impetus, from the application to the majority of the members of the Christian Church of all that St. Paul teaches regarding "the world." "Unbelievers," or "the world," in St. Paul's epistles, are the words employed to denote heathendom. The same words are used by ascetics (and, curiously enough, by others who widely differ from them) to designate their fellow-Christians. Of all baptised persons (no matter how unchristian their conduct) the Apostle speaks as "believers"<sup>1</sup>—"called to be Saints"—all outside the baptised circle are "the world."

I must beg you to remember that that is a mere question of fact, and not an expression of opinion upon my part. Now, St. Paul repeatedly

<sup>1</sup> Of course baptism in Apostolic days occupied a different position in one respect from what it does now. To be baptised was then the evidence of a man's sincerity in embracing the Christian faith. It involved many earthly losses, and no earthly gain.



warns the Church against the danger of mingling with "the world." The idolatry and immorality which entered into the very fibre of the social existence, and permeated the daily life of the heathen world, rendered an entire separation from it, in some cases, the only safety of the early Church. But such passages have no bearing whatever on the mutual relations between various members of the Christian Church itself.

Again, in our own country, this ascetic view of the relation of the Church and the world is sometimes supposed to find countenance in our Lord's words, "my kingdom is not of this world." The word for "of" in the Greek does not signify association with, but origination from.<sup>1</sup> Christ does not say that His kingdom is not concerned with, or has nothing to do with, "this world," but He does say that His kingdom does not spring from this world. It is from no earthly source that it derives its teaching, its authority, and its power. I think we may attribute the ascetic view of the

<sup>1</sup> John xviii. 36, ἐκ τοῦ κόσμου τούτου, as in John iii. 31, ὁ ἐκ τοῦ οὐρανοῦ ἐρχόμενος. "He that cometh *from* heaven."

religious life, so far as it is based upon the supposed teaching of Scripture to these two misconceptions regarding the passages to which I have referred.

From this there was a natural, an inevitable reaction. The pendulum raised so high on the one side swung back to an equal extreme upon the other. The religious life is, according to an opposite school of thought, to have no distinctiveness in it. It is to consist in the observance of the principles of truth, and justice, and honour in the discharge of ordinary duties, in the devotion of our life to secular business, if only done in a spirit of high and unimpeachable morality. And there is no need of any special cultivation of a distinctively religious life, beyond that customary attendance at public worship on Sundays to which we are attached by tradition or by prejudice.

In both these views of the religious life there is an element of what is true, and in both an element of what is false. The religious life consists of neither of them exclusively, and of both of them inclusively. The importance of each, and the true

relation of the one to the other, we will best understand if, with this object in view, we consider some points in the human life of our Blessed Lord. It has frequently been noticed that there is no description of our Lord's personal appearance given in the Gospel narrative. It is perhaps more remarkable that there is no reference whatever to His character as a human being. He is never spoken of as having been "kind, or tender, or loving, or just." Perhaps no other biography was ever written which contained no description of either the personal appearance or the moral character of its subject. It is with the latter we have to do at present, and from the recorded facts of His life we can form a fair estimate of it.

The life of Christ was a busy life. The great work of redemption was so pre-eminently the work of Christ's life, that we sometimes lose sight of the enormous and ceaseless work which He accomplished daily, in teaching, in healing disease, in travelling from place to place, so that on some occasions "He had no time so much as to eat," and was so fatigued at night that amidst a storm

He slept soundly in a boat on the Galilean sea. Thus the life of Christ was a life of active and earnest work. It was, further, a life which entered into the domestic and social enjoyments of His friends. We can imagine many a happy evening in that loved family circle at Bethany. We have also the recorded taunt flung at Him (false though it was by exaggeration) for being "gluttonous, and a winebibber."<sup>1</sup> Looking, for a moment, at only the human side of the Master's nature, we have here presented to us One who engaged in the activities and sanctioned with His presence the social enjoyments of life. We can well imagine how the spotless holiness of Jesus of Nazareth consecrated every labour, and hallowed every social scene. To many, this will seem a complete type of the religious life. Do your work honestly (say they), enter into the pleasures of life soberly, and there is no need for any special severance or any extraordinary means of spiritual culture.

But if we read our Master's life carefully,

<sup>1</sup> St. Matthew xi. 19.

we see that there is another side to it. There were periods when He felt that He needed rest, retirement, struggle, prayer. He entered upon His public life only after He had prepared for it in the forty days' solitude in the wilderness. Again and again, He "goes apart awhile" to the stillness of the garden, or to the solemn loneliness of the mountain-side. So often does His withdrawal occur, that we are told with infinite pathos as the last great struggle drew nigh, that He went whither He and His disciples had oftentimes resorted, and even the traitor "knew the place."<sup>1</sup> Such was our Lord's teaching, by example. He who having "emptied himself"<sup>2</sup> of the Divine glory which He had with the Father, condescended to be, in His infinite humility, dependent upon the ordinary means of physical sustenance, would seem to have also become dependent upon means for spiritual growth and strength. He would retire at intervals from the wear, and tear, and struggle, and weariness of public life, and in meditation, and solitude, and prayer, would strengthen His spiritual nature,

St. John xviii. 2.

<sup>2</sup> Philippians ii. 7, *ἑαυτὸν ἐκένωσε.*

would deepen that hunger and thirst in His Divine soul, for which the meat and drink were the doing His Father's will.

Surely, my brethren, if we seek for the true meaning and use of this Lenten Season it is to be found here. If He and His immediate friends needed these times when they went apart awhile, do not *we* need them also? Do not we need them for the same great purpose? Remember that the true teaching of Christ's example is not, as sometimes we may imagine, that some periods in our life are to be religious, and others secular, so that we have vague ideas that the wickedness and selfishness of the one is balanced or atoned for somehow by the spirituality of the other? No. Those periods of purely spiritual prayer and communion are—as was the case with our Master—to give us the needed and recruited strength to go forth and be more powerful teachers, more energetic workers, for our Master. It is that our spiritual nature may acquire in such moments of lofty and felt intercourse with the Father that power and supremacy which will enable us, as we

return to the duties, and the pleasures, and the temptations of life, to pass through them, not perhaps altogether unscathed, but still victorious.

There is, I know, much that is attractive in the purely ascetic life to those who scorn the base motives, and shrink from the vulgar passions, which influence so large a portion of humanity. The pure pale face, which Art has lit up with so spiritual a radiance—the calm, prayerful rest to which Poetry has lent the sweet cadence of its song—these come forth to us dove-like over the dark and stormy waters of life ; and we often would fain return with them to their ark of refuge and of rest.

But the history of so-called “religious life,” with all its splendid examples of self-sacrifice and heroism, shows us how those who retired from the evil world *without*, have often found a more evil world in their own hearts and thoughts *within*. The foul fungus of sin has assumed its most hideously fantastic forms amid the damp solitude of the cloister and the cell.

Our great duty at present is life. It is to



live that God gives us energy of mind and body. An old divine uttered the pious aspiration that he might be led to "preach as a dying man to dying men." It seems to me a nobler and higher view to long for the power to preach as a living man to living men—to men and women who shall live for ever. If our duty be in life, we cannot best discharge it by retiring to try and evolve in solitary meditation and morbid self-analysis some imaginary perfection for ourselves. In the family, in the school, in the workshop, in the Church, in the senate, in the council-chamber, as God has given to each, we shall each find our life-work. Those who are clamouring for a wider and more distinctive separation between the "religious" and the "secular" world; those whom we often meet longing to withdraw from "society," and devote themselves to the purely religious life, seem to forget that they are set in it, as their Master came into it, to save it. Why! brethren, every one who knows even a little of the internal side of this great mass of human life amid which our lot is



cast, must feel deeply convinced that if all true and honest men, and all true and pure women, were to withdraw themselves from the world, it would be the taking away of the very salt which is preserving it from decay.

While we thus go into life, however, let us remember how hard is the battle, how wearing and exhausting to our better nature are the passions, the excitements, the strifes, the prejudices, amid which we have to move; and how the decay of many a moral nature taints with poisonous infection the very atmosphere which we have to breathe. Let us remember how all this tends to weaken our spiritual strength, to enervate our spiritual life. We need such seasons as this, when the Master calls us as His disciples, to come apart with Him and rest awhile.

These seasons are helps to us; do not let them pass away unnoticed. While the life of this great city roars on the one side, let us pass with Him to the other side, for strength, for struggle, for self-examination, for prayer. It is the Master's invitation: "Come apart awhile and

rest." Come apart and struggle anew against all the temptations that beset you. Conquer in His strength and spirit all the sin, all the bigotry, all the pride, all the intolerance, that are destroying the beauty of your lives, and weakening your power for good. Which one of us has not some special sin—known, perhaps, only to ourselves and to God—to be fought against? Don't think, my friends, that these are easy matters. They are not. The cutting off a right hand, the plucking out a right eye, are the images by which Christ Himself would explain how painfully and with what conscious sacrifice sin must be cut out, torn out, of our hearts if need be. Every step in your onward progress is achieved by a martyrdom and a sacrifice. Every step towards those pure heights we aim at, where the air is clear and heaven is nearer, must be marked—like the roads we see leading to some little mountain shrine amid the Alps—by a cross, with the crucified Christ, and Self crucified with Him.

You remember the old legend how once the

Greek fleet lay inactive, longing for a propitious heaven to send a wind to waft it onward to victory ; but not until a human being was offered up in sacrifice did one single vessel plough onward through the sea,

“ And wreath her prow with foamy brine.”

So the barque of our life will lie lazily upon waveless waters, and make no progress towards the eternal shore until “self” be slain and sacrificed. There is no victory until all that is sensual, mean, base, false, Christless in our “self” is offered up. But, oh ! is it not worth the doing ? Is it not worth it, *for our own sakes* ? Life will soon be over. Is it not worth being with Him now in the wilderness—in the garden—on Calvary, if need be—that when life’s long Lent is over, we may be with Him for ever and ever amid the glories of the eternal Easter ?

And is it not worth doing for His sake who endured the Cross, despised the shame for us ? If one single soul here to-day is touched with penitence and sorrow, if one single heart throbs

with a new love for Him, if one single resolve be made for God, Christ sees in it of the travail of His soul, and is satisfied.

Brothers, let us give Him that joy to-day.

V.

## Individual Responsibility.



PREACHED IN ST. PAUL'S CATHEDRAL ON THE MORNING  
OF THE FOURTH SUNDAY AFTER EASTER, 1877.



## Individual Responsibility.

---

“And he did not many mighty works there because of their unbelief.”—ST. MATTHEW xiii. 58.

---

THE heathen conception of God is that of an irresistible Force directed by an irresponsible Will. And if we examine our own feelings regarding God and the spirit which pervades our prayers, we shall perhaps find that some such thoughts of God's nature linger dimly and undefined in our own ideas also. Many well-sounding phrases about “the future being entirely in God's hands” are used too frequently, not only as an expression of humble dependence upon Our Father, but as mildly suggesting a certain amount of irresponsibility and of almost absolute impotence upon our part. Because the omnipotent God *could* act independently of the will and energy of

man, we are too apt practically to conclude that He does so. Now everything, alike in the works of God which we call Nature, and in the teaching of the Scriptures, shows us that God does not do so; and hence arises the solemn fact of man's responsibility.

Everywhere the divine principle of co-operation meets us. Take, for example, in the kingdom of Nature the various processes of agriculture. In one sense, there is nothing which seems more completely beyond man's control than the fruits of harvest. No foresight, however keen, no precautions, however complete, can in the smallest degree control the sunshine and the rain on which the fruitfulness of the harvest must depend. So strongly does this truth force itself upon us that we recognise it in offering up to God special thanksgivings when the year's harvest is safely stored. Such a custom, let me say in passing, is undoubtedly desirable and right, if it be the sacramental type, as it were, of our thankfulness to God for all results of human labour, which are as much His gift as are the corn and



the wheat, and if this is selected, not to the exclusion, but to the inclusion of those others in the category of our Father's blessings to His children. But we are pandering to a perilous and fatal error if we give thanks for the fruits of the earth because we think we are dependent on God for *them*, and that other fruitful results of labour are to be obtained independently of Him.

In the processes of agriculture, however (to return to my argument), our direct dependence upon matters entirely beyond our own control is brought before us with a vividness and distinctness which cannot fail to impress us. Yet, beyond our control as are the actual results, from another point of view the produce of the earth is entirely dependent upon man's labour. The rain may descend in full and genial blessing, the sun may shine in quickening and ripening power, and no blade shoot above the earth nor ear ripen into golden glory if man has not ploughed the earth and scattered the seed. Doubtless God might have so constituted the physical world, that year after year from the old roots and from the unturned

soil the crop would spring with mechanical monotony; but then Nature would have witnessed to a Power acting independently, and not to a God co-operating with man.

Pass from the world of Matter to the higher world of Mind, and here the same principle meets us. God has not forced knowledge upon mankind; man's persistent devotion and untiring energy are necessary to its gradual attainment. The very phrase, "the pursuit of knowledge," expresses this truth, that God bestows it upon man as the result of his exertion. The enormous good which has resulted to man from the discoveries of science has not been bestowed by God independently of man's labour. Man has had to co-operate with God in obtaining those blessings for his race. And so in Religion, transcendently important as it is to mankind, God has not bestowed upon religious truth an irresistible power: her progress results from man's zeal and devotion in her service. It is a solemn fact that the spread of the Gospel is, in a large measure, dependent upon us.

And in the higher sphere of individual spiritual life this same principle holds true. God does not force men into faith. We sometimes think that if such tremendous issues as our future life and our eternal welfare depend upon our spiritual state here, that God would assuredly have compelled us to believe. But such a method would have been completely at variance with all that we see of God's plan elsewhere. Or perhaps we fondly imagine that, if some miracle were performed in our midst, if for a moment the laws of Nature were suspended, or some vaster laws, of which the Divine Mind alone has knowledge, were brought into operation, then such would be evidence which we could not possibly resist. But we know that, even when miracles were performed, it was not so. Works which we might think must have convinced, were attributed to Beelzebub.<sup>1</sup> Certain theological works have, perhaps, dwelt too exclusively on the evidential side of the miracles of our Lord. The greater, and nobler, and truer faith is not to believe Christ

<sup>1</sup> St. Mark iii. 22.

because of His miracles ; but to believe His miracles because we believe in Him. It was a Christ wearied and almost baffled with the faithlessness and hardness of His generation that said :—Though ye believe not Me, believe Me for the very works' sake.<sup>1</sup> If they have not the higher faith, then (but only then) let them at all events have the lower faith. Thus we see that, even in the case of the miraculous, the co-operation of man's faith was necessary for the full accomplishment of the Divine purpose. These words, "He did not many mighty works there because of their unbelief," must seem strange if we really estimate what they mean. The unbelief of the people, we should naturally have thought, was the very reason why mighty works should have been done there to convince and to persuade them. Again and again the same truth seems to be expressed by the Master Himself, when to the subjects of His miraculous cure He says not "I, because of thy faith," but "Thy faith hath

See St. John xiv. 10, 11, and x. 38.

made thee whole.”<sup>1</sup> Thus on those whose faith co-operated Christ wrought His miracles, and to them were they evidences of His Divine nature and mission.

This is ever true. It is true still, my friends, that if you come to religion in a solely calculating and critical spirit, you will find no beauty in it that you would desire it. There are some who approach Christianity as the anatomist would the dead body to dissect it. With cold keen criticism they sever it limb from limb, and lay bare the tissues and fibre of its being, and ask you triumphantly, Is *that* the object of your enthusiasm and devotion? As well might the surgeon point you to the bone and muscle which his knife had exposed, and ask you, Was that the thing which had stirred the pulses of your heart, and had raised your life to noble purpose and to lofty deed? You may approach Christ’s religion, I say, as a surgeon does a corpse—or you may approach it as a man some form that he adores, from whose

See St. Matthew ix. 22 ; St. Mark v. 34 ; St. Luke viii. 48, &c.

lips fall words of sympathy, and from whose eye comes the light of love.

Men may argue with a logic which you cannot parry or refute, that it is worse than absurd for a human being to be influenced through life by what, after all, is only a certain combination of substances whose chemical nature they can minutely analyse; but human sympathy and human affection will still continue, and wield a more tremendous influence than all the logic in the world, because almost every human being possesses the sympathetic power which co-operates with them. It is just the same in regard to religion. It is a divine and a spiritual force, but not irresistible—or, rather, not independently operative. The faithful, trustful, loving spirit in us is needful still to the performance of her mighty works in ourselves and in others. Still, Christ “does not many mighty works because of our unbelief.” If, brethren, we really believed in the power and might of our Lord and Saviour, we should not hear so much faithless talk as we do about nations and about churches. What mighty works would

follow the re-awaking of a great faith ! And yet how many, instead of ever dwelling in thought on all that can tend to make our faith braver, and purer, and stronger, are continually striving to reduce as much as possible the objects of their faith, to pare it down to the smallest possible dimensions ; if afraid to adopt openly that cheap and easy process, which we call the destructive method, joining eagerly in that more dangerous process which I may designate the “ minimising method.” *That* is not the spirit which will co-operate in causing mighty works to be done by God for ourselves, or for our church and nation. I have heard of the “ victories of faith :” the victories of unbelief have, I think, yet to be won. Now as ever, as it has been finely said, “ ‘ I believe,’ is the war-cry in which religion conquers.” “ I believe ” is the motto blazoned on our spiritual banners, beneath which we gain every conquest over Sin and Self.

My friends, it is not logic, nor cold abstract morality, nor accurate intellectual dogmas, that have done most for God and for man. It is



that personal enthusiasm for Christ which we call "Faith." No series of accurate military regulations has ever sent an army to victory, but a personal leader has led them. Yes, brethren, and I say candidly that I would prefer all the eccentricities, all the blunders, all the occasional evils (much as they are to be deplored), which may sometimes accompany such an enthusiasm as I have spoken of, rather than the decent dulness which can never offend. As I stood one day there in the crypt beneath this dome, where England's most gallant sailor and her greatest soldier sleep their last long sleep, I could not but be struck with the strange contrast between the solemn stillness of that spot and the ceaseless roar, the murmur of which reached us, of the traffic which pours around this cathedral, like a sea surging around a towering rock ; and yet one prefers the noise and bustle—aye, and even the occasional sin—of that vast tide of humanity without, to the solemn stillness within ; for the one is the activity of life, the other is the stillness and the calm of death ! So, I say, I would in the Church



rather have the conflicts and the noise, even with the occasional evils of enthusiasm, than a uniform, unoffending, dusty decency. The one is a sign of life; the correctness of the other is only the rigidity of death.

My brethren, the condition of our Church, the progress of Christianity, the welfare of immortal souls, is thus dependent upon us. That is God's plan : we cannot ignore or alter it. Mighty works will be done in our midst if we have faith ; if we have not, the epitaph on our Church and nation will be that most awful one, "He did not many mighty works there because of their unbelief." No dreary Utilitarianism will ever kindle the enthusiasm which will make such a faith to flame and burn in your hearts. What we need, each one of us, so that mighty works may be done for England's people and for England's Church, for sinful, sorrowing humanity, is faith in a living God, in a God who not only *was* the Lord God of Israel, but who *is* the Lord God of England this day. Men talk infamously as if God had perhaps once intervened in human affairs, but now has retired into majestic

indifference, beholding the working out of the blind passionless laws which He has ordained. He was once, perhaps, the "God of battles," but now "Providence is on the side of big battalions." A *lie*—proved to be a lie on a hundred battle-fields, since the Spartans held Thermopylæ, down to the days when Scarlett's Dragoons rode through the Russians at Balaclava, or a handful of "Have-lock's Saints" saved our Indian Empire!

It is not materialistic sneers, I say, or cold calculating theories, that will kindle the faith of men so that mighty works shall be done in our midst. The only thing to do so is personal devotion to a personal Christ. All mere moral schemes, all merely beautiful theories, have ever and utterly failed. If men will tear down a crucified Christ from its central place in the worship of Christendom, and instal a cold marble-like statue of Morality in its place, then will perish for ever all the best and brightest hopes of Humanity.

"Talk they of morals? O Thou bleeding Lamb,  
The Great Morality is love to THEE!"

VI.

Waste.



PREACHED IN BERKELEY CHAPEL ON THE NINETEENTH  
SUNDAY AFTER TRINITY, 1877.

*There was a special Offertory on this occasion for the Indian  
Famine Fund.*



## VI.

### Waste.

---

“To what purpose is this waste?”—ST. MATTHEW xxvi. 8.

---

IN one sense there is no such thing as “waste” in the great kingdom of the physical world. There is no such thing as the actual destruction of a single atom. You may change the form of its existence, but you cannot annihilate it. You may say popularly that you have “destroyed” a substance when you have burnt it to ashes in a furnace, but you have really only resolved it into its original components.

Now, as we are constantly and necessarily applying to spiritual matters the thoughts and the phraseology which we use regarding the world of nature, it may be useful for us briefly to ascertain first the truth regarding what we commonly call waste in things physical, and then see what light

these facts of Nature throw upon some of our spiritual experiences.

Admitting, then, that nothing can be actually destroyed, do we not see what we may call waste in various directions in Nature?—do we not see things exist and serve no useful purpose whatever? These questions suggest to us, I think, two points worthy of consideration :—

1. If, as we believe, God intended this world for man, He made all that it contains with a view to the comfort of his life here and the culture of his higher nature; but as man was created a responsible moral being, and a fellow-labourer with God, the natural world was not only intended to be useful *to* him, but all that is in it was meant to be utilised *by* him.

As we look abroad from time to time upon the famines that starve, and the pestilences which devastate whole communities, it would be well to ask ourselves as individuals and as a nation whether this waste of human life is not to a large extent to be laid at our own door, for our neglect to utilise the gifts which God has given

us. "Waste breeds waste" is an old and homely proverb, with a fatally wider and a more terrible significance than in its application to domestic economy. A famine, for example, occurs, as it has so often done, in India. We read about its horrors, and, in pious strains, talk about the awful waste of human life, and the inscrutable dealings of Providence. It would be better for us sometimes to think about the inscrutable dealings of Englishmen. Why, the very money which might amply relieve that famine, or which, more to the purpose, might be employed in preventive measures for the future, will be found to have been squandered, worse than wasted, in the most pitiful and ostentatious rivalry of those whose human pride even ought to make them ashamed of such vulgarity. Can you reconcile yourself to the belief that it is God's intention that millions of persons should at intervals be starved to death in India? Then at whose door lies the responsibility of that occurring — that hideous suffering, that agonising sorrow, that fearful waste of life? Who is answerable for these things? If to England

has been committed the care of that vast people, then, I say, at England's door lies the terrible responsibility. Do you mean to tell me that there is not resource enough or statesmanship enough in England—if used as God would have it used—effectually to prevent these things of which I have spoken? Is it not our waste *here*—our waste of resources, and our waste of statesmanship, that causes that terrible waste of life *there*? I say deliberately, waste of statesmanship, for we have seen the House of Commons crammed with an excited and interested crowd of our legislators to discuss some petty, miserable, and vulgar personal squabble of no earthly importance, and the same Chamber all but deserted when the subject for consideration was the welfare, the future, and, indirectly, even the eternal wellbeing, of the vast millions of that country which has been admitted into the brotherhood of England in a baptism of her own, and some of England's best and bravest, blood.

It is not for the priest, but for the statesman, and for the ruling classes, with their great resources



and their abundant leisure, to apply the true remedy to these things. But it is for the ministers of God and of England's national Church to fearlessly call attention to the fact that while men are with a flippant piety attributing an awful waste of life to the inscrutable ways of God, there is a waste of resource and of leisure, and of statesmanship, which may be, and which, by all analogy, we should say, is, the root and cause of that other and more terrible waste. It is the more important that the clergy should do so plainly and fearlessly, because when some famine or calamity occurs they are naturally the sharers and guiders of that sympathy which is so creditable, and which is so ready ever to supply a temporary relief for the evil, whatever it may be. In the service of the Lord God, my brother, there is no such thing as exemption, there is no such thing as buying immunity, when you have grown tired of your duty. If there occur desolation, waste of life, or of what makes life worth having, and it is the result of our waste of the resources, physical, mental, and spiritual, with which God has blessed us as individuals and as a

nation—then, I say, we shall not be relieved from our responsibility, nor will our sin be atoned for by spasmodic fits of sympathy, or by occasional outbursts of charity, however temporarily necessary and helpful.

Let me refer to another illustration of my meaning. As we look on the children of our own country living, or rather existing, under the shadow of our own houses, and as we hear that of 50,000 who die annually in London 21,000 are children under ten years of age, we ask, "Wherefore is this waste?" and again we settle ourselves down to a calm and, as we imagine, a religious acquiescence in the decree of God. God decreed no such waste of precious human life. Does not this waste result from a waste of the time and the means which God has given us? Do we not know very well that this fearful rate of mortality is due to the condition of their homes, to the ignorant control of their parents, and sometimes to the absence of it altogether. Have not many remained wilfully ignorant of the state of the lower orders? I have seen the surprise of many in this neighbourhood

when I have taken them and shown them the condition of the poor within a stone's throw of their own dwellings. This waste of young life is, we are told by every authority, absolutely unnecessary, and I would say, therefore, absolutely criminal. The improvement of the sanitary condition of their homes, which are necessarily situated in crowded districts, so that their parents may be here to minister to your comfort and your luxury ; the diminution of drunkenness amongst their parents ; the enactment of stringent sanitary measures ; the establishment of *crèches* for the children ; the founding of children's hospitals for the sick little ones, &c.—these are some of the measures which might stay this terrible waste. But until these things have been tried largely, until to them you have given your time, your zeal, your money, your self-sacrifice, do not dare to attribute this sad and fearful waste of child-life to their Father's law, " Whose will it is not that one of these little ones should perish."<sup>1</sup>

We might multiply illustrations of the same

<sup>1</sup> St. Matthew xviii. 14.

kind, but I prefer to turn and show how true this same principle is in the spiritual world. Sad as is the waste of which I have already spoken, how much more awful is the waste of spiritual life! I will not now allude to the vast fields of missionary enterprise altogether neglected, or feebly and sparsely occupied, nor to the dense and seething mass so nearly neglected in some great centres of population at home. I prefer to take one illustration of our responsibility which is naturally suggested by the last subject, and which will be more practical and personal to ourselves.

We see many, shall I not say the majority? of the children of certain classes growing up and living what we briefly but with terrible significance call "wasted lives." And as we look on many such a wreck of those whose position, whose personal charms, whose spiritual natures, might have made them capable of better things, we sadly ask, "Wherefore was this waste?" You may well ask *yourselves* that question, fathers and mothers. It was not God who made that life to be wasted. But has not the waste of it come

from your waste of all the precious opportunities which you had to influence it otherwise? It is fearful to see how many parents seem practically to think that almost from the moment their children are born they have nothing to do for them except to pay others to attend to them. Although conscious of the enormous and ineradicable influence which must follow from their early training, a mother will leave her little ones from day to day wholly in the charge of those who, however well intentioned, belong to another social class altogether, and can have none of that sensitive sympathy which exists between parent and child. The little one grows up regarding the parent as a being into whose awful presence it is occasionally ushered when the mother can snatch a moment from her whirl of exciting amusements. Brought up amid lives lived for self-indulgence and for outward effect, it is little surprising how many young lives are wasted. I thank God deeply for the exceptions—the beautiful and touching exceptions amongst parents—that I know of; but oh! they are fearfully and fatally few. It is one of

the most solemn things I know of for parents to consider. Surely Christ must look with profound sorrow on the multitude of young lives wasted—He it is who, indeed, may ask in indignation and grief, since He created them to be a blessing to themselves and others, “To what purpose was this waste?” That question many a parent will have to answer.

It would be a grand help and guide to us if we could bear this principle in mind. I can give, of course, but one or two illustrations of it, but you can all yourselves apply it to the many other branches of life and experience in which it holds good.

2. The second point regarding what we often speak of as “waste” in Nature, is that we consider many things as wasted when it is only that with our limited vision we cannot see the great purposes which they ultimately subserve. If, for example, in prehistoric times a being of ordinary intelligence gazed upon the land which we now inhabit, he would have seen vast tracts covered thickly with undergrowth of lichen and of fungi,

of mosses and of ferns in infinite variety, and in lavish abundance, while palms and aloes, lilies and rushes, raise their tall trunks or their sword-shaped leaves into the sunlight. Beneath this at times would surge the internal liquid of the globe, and vast forests and masses of vegetation be submerged beneath the waters ; and then, again, other shrubs and plants and trees spring up, to be in their turn submerged once more.

And as again and again all that luxury of vitality fell to the earth and died, and an awful stillness settled over the scene, man would write upon its vast sepulchre the epitaph, "To what purpose was this waste?" Waste, indeed, it might have seemed to imperfect vision, at the moment, as the life of a day might think that seed wasted which was cast into the earth and died, unconscious of the coming harvest. But all that vast wealth of life was buried only that in long-distant ages a people who knew how to use it in the work of civilisation, and for the blessing of other nations, should, as with a note of resurrection energy, summon those dead



and hidden forces from their tomb. And now, after thousands and thousands of years, in a vast part of what the Anglo-Saxon race have been the instrument of doing for the world—in promoting commerce, in annihilating intervals of time and space between nations—in covering the earth with bands of iron which should bind men together in more constant intercourse—in bringing under the control of her Christian Government millions of savage tribes and nations—in all these and countless other directions in which the coal-mines of England have helped to add to her power and to extend her influence—we can now read the ultimate purpose of that scene over which an intelligent being would have asked sadly, in past ages, “To what purpose was this waste?”

And when we turn from the physical world to Humanity, there, too, we find many facts which, looked at with a momentary glance, might seem to present to us scenes of useless and terrible waste, when they are really part of God’s great work. The apparent waste of human life in strifes and battles would be inex-



plicable, did we not know that the bodies of the slain have filled up the trenches around every stronghold which has been wrested from sin and Satan. Oh! brothers, the wasted lives are not those that are sacrificed amid the battle's dust and blood, nor those that with less excitement, but perhaps greater heroism, spend themselves in the monotonous existence of homely Christian struggles against sin. Such are not wasted. But wasted indeed are the careers of ease, and sloth, and indulgence. *Those* have died that others may live. *These* have lived, but made others die.

I know how hard it sometimes seems to realise all this. When some young life, full of promise of good and blessing, is suddenly cut off—for death's reaper cares not whether it be the "bearded corn" or "the flowers that grow between"—we feel it very, very difficult to believe that there is no waste there. Perhaps the real waste of such a nature would have been if it had been left too long here. Many a flower will blossom into beauty, if early transplanted to some more genial

clime. Some natures could not ripen in the colder atmosphere of earth. There may be a hundred other reasons and purposes with God which we know not of; only believe this—no young life taken from earth was ever taken to be wasted. I could not but notice, one day, in a southern churchyard, where many whom God has taken early in life have been laid to rest, how frequently a column broken off with rugged, uneven edge, expresses an almost distrustful sorrow. I never can like such a memorial. There is no life ever *broken off* by God; there are some lives *unfinished here*. An unfinished column, if you will—some capital of exquisite beauty being wrought for it elsewhere. Perhaps it is that for some lives there must be so beautiful a completion that there is no workmanship on earth delicate and rare enough, and so God takes it to be finished elsewhere, and one day you will see the pillar in the house of the Lord, woven with a diviner flower than the earthly acanthus, and wrought into a surpassing loveliness by the spiritual skill of angel hands. Then, sorrowing father or mother, husband

or wife, you will be ashamed of your broken column!

Believe me, brethren, when we shall gaze from the higher and purer atmosphere above on that vast forest of human life through which death's storms rage and tear, we shall see that not one single leaf, sere with autumnal age, or fresh with the life of spring, has fallen untimely to the earth to die. When we, standing on the eternal shore, look back over life's vast ocean, we shall then see that not one single wave of humanity has rolled up upon those golden strands with the white foam of death upon its lip, before God's good time. Surely it is only with such a deep and abiding faith we can dare to face all the sad facts and all the deepest mysteries of human life.

Let us now look at this matter in one other aspect, and it will bring us to the particular incident where these words on which I have been speaking were originally used. There are many things in Nature for which we cannot see that which some men call a practical use. Those who

put forward practical utility as the one end to be looked to, can scarcely, if they push their principles to their ultimate issue, find any use in what we call "beauty." The earth might have served every purpose if there were no variety of colour in the landscape ; if there were no melody of song-birds in the air, and if no sweet perfumes were exhaled by the flowers of the field. A prehistoric Judas might well have asked, as this very precious ointment was poured in lavish love upon Creation, "To what purpose was this waste?" And yet, if we rise above merely narrow, conventional views of utility, cannot we get some thoughts of the utility of beauty? The sights and sounds of created life come to us as great revelations of our Father's bountiful goodness. The lavish love of God is revealed to us in the fact that He has not only given us food and raiment, but has clothed the common flower with a loveliness and steeped it in a perfume which no human skill could create.

The infinite variety of Nature, with its recurring seasons, with its different forms of outline

and of colour, reveals to us, as no dreary monotony could have done, how acceptable to the same God may be the numerous types of national life and of individual character which are found amongst men.

The sounds of Nature, from the hum of the gossamer insect to the glad song of the soaring lark—from the gentle sigh of the wind through the leafless trees to the grand roar of thunder echoing through the mountain-range, may all tell us of a God to Whom come with equal acceptance alike the feeblest whispers of awaking spiritual life, the rising song of gladsome aspiration, the penitential wail of sorrow, and the loudest bursts of triumphal praise, from the myriad experiences and ever-varying conditions of Humanity. None could ever, in even the faintest outline, sum up the countless lessons that Nature, as God has made it, has taught mankind. David caught his noblest thoughts as in the lone night he read God's will in the luminous letters of the heavenly lights; and by many a sick and lonely couch the simplest bunch of violets have been fragrant with the Maker's mercy,

and beautiful with His love. Believe me, brethren, many a prodigal son still comes to himself, and turns from his sins as he realises that in his Father's house there is not only enough, but "to spare." There may have been times in that earthly home when rigid economists would have pointed to some useless waste of some lavish hospitality. They never knew, and even if they did they would have been incapable to appreciate, how the waste bore abundant fruit in the prodigal's memory and heart. Oh! there are other more splendid results from even physical "waste," as we think it, than those which physical science alone can estimate. To kindle a noble aspiration, to evoke a heartfelt sense of gratitude, is in God's sight a grander result, a nobler utility, than to achieve some mechanical triumph. Let us not drift into the scientific cant of calling all things "waste" which seem to us not to serve a material purpose, as if that lowest form of utility were the only one we can believe in.

Need I tell you, my friends, that there was a time, not long since, when all this truth was

forgotten in the hard Calvinism of the Church as well as in the cold philosophy of the world ? It is a hopeful sign that such a spirit has greatly, though not altogether, passed away. We are more ready now to recognise in our churches, that beauty in form and sound were not given by God to be wasted, but to be used for His service. As we see lavished on His house every variety of architecture and of colour, and employed in His worship the best of music, we no longer ask with cold contempt, "To what purpose is this waste ?" The almost hideousness no longer supplants the "beauty of holiness." We feel that these things are undefinable, but none the less powerful, helps to our spiritual devotion, and to the deepest emotions of our souls. And, to turn from Nature to Human Nature, we see the same principle repeating itself. There are many persons who, with much in their characters to be admired, and much goodness, seem to live in vain. I am deeply persuaded there is far more work done silently for good than we can ever estimate. From many a life there goes forth



an influence of purity and truth, which makes many a home fragrant with the perfume of love. From the sweet, true tone of many a voice there comes a thought of purity which stills many a baser passion. Beautiful lives are never wasted—they are more powerful than eloquent words.

I have only, my brethren, in these remarks put before you stray thoughts on this subject. It would be impossible to treat it exhaustively or systematically in a sermon. I trust, however, these thoughts will lead you on to others, far wider and nobler. I hope we may all feel daily an increasing, deepening responsibility as we realise that God “has made nothing in vain.” What we so often think “wasted” is merely used for God’s noblest purposes. We learn the deepest depth of this truth best—where we learn all lessons—beside the Cross of Christ. Some must have thought that the Sun of Righteousness went down too soon in the darkness and the bloody sunset upon Calvary—that *that* life was wasted! May God give to each one of us in



---

the experience of our own souls to feel that it was not so; to know in our own hearts by our oneness with Him, the ceaseless fruition of that death—"to what purpose" He offered Himself without spot to God.



VII.

*Fate.*



PREACHED IN BERKELEY CHAPEL ON THE SIXTH SUNDAY  
AFTER TRINITY, 1877.



## VII.

### Fate.

---

“Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods whom ye know not; and come and stand before me in this house, which is called by my name, and say, We are delivered to do all these abominations?”—JEREMIAH vii. 9, 10.

---

THIS is a form of argument which men when they do wrong often use, either to justify to others their conduct or to silence the voice of their own warning conscience. “It is my fate,” is the excuse for many a career of shame and sin. I do not think that most persons who practically rest satisfied with this explanation of the evil of their lives put it actually into words. They are content with a vague undefined feeling that some excuse or explanation of the sort is possible. Perhaps we should all escape many perils and evils if we

more frequently took care to formulate our undefined thoughts into language, and carefully examine their nature. That is what I would attempt to do to-day. There is a deal of vague floating excuse in our minds which practically amounts to making what we call Fate a scapegoat for our sins. There are two forms which such an attempt at excuse for wrong-doing may assume, and we had better keep them distinct, and examine them separately. "We are delivered to do all these abominations" by certain inflexible laws, over which we can exercise no control, say some. "We are delivered to do all these abominations" by the force of our nature, which it is not in our power to alter, say others. Such are generally the two forms which this argument from Fate assumes. Let us begin with the former.

I. Our idea of God's dealings with us is very largely influenced by the condition of the age in which we live.<sup>1</sup> A complex civilisation and a vast increase in population renders necessary the enactment of general laws for the welfare of the com-

<sup>1</sup> See also Sermon I. in this Vol.

munity. In primitive times the wise and good patriarch was both father and king. He made no legislative enactment, but dealt with each child according to his individual temper and conduct; and from this sprung that thought of God which men held in earlier days. When God was revealed to them as a loving Father and a wise and good Ruler, the words conveyed to them a definite and accurate conception. As long as every patriarch was wise and good, this idea of God was a true and noble one. He was the wise Ruler and the tender Father. He dealt with each individual of His great human family with a wisdom and a love, of which the earthly parents' conduct was the feeble reflection. But when the heads of families and tribes were not good, but acted arbitrarily and from caprice, then there sprung up the fearfully false conception of a capricious deity. As nations grew, the individual had to be merged in the mass. A government can no longer deal with isolated cases; it has to make general laws for the whole community.

As I have said, our thoughts of the Divine

government will be largely influenced and coloured by the principles of human government which prevail around us. The language of inspiration will be interpreted by us according to the meaning which, in other directions, we already attach to the words which it must employ; and thus the government of communities by laws has so modified our thought of the Divine government that we no longer have the rude conception of a Divine Ruler acting from caprice; we have now rather the idea of a Being who acts through the operation of great universal laws. That conception of God is so far true, and that interpretation of the words of revelation so far accurate; but there has grown up with it the thought that God acts *only* thus, which is false. We attribute to the action of the All-wise God the imperfections — the necessary imperfections which belong to human institutions. For example, States make laws, and often they press very severely and unjustly upon individuals. We cannot help it. Our finite wisdom and our limited power prevent our making perfect laws, or rather render it



impossible for us to make the necessary and wise exceptions to it in dealing with individuals. Now, we must not transfer to God our own finality and failure. God's laws are universal and general; God's dealings with men are particular and individual. As, in the physical world, we find that equilibrium is produced by the action of two equal and opposite forces, so in the moral world we have universal irresistible laws, and we have tender loving individualisation, and the resultant of the two is God's calm and equable government of men. It is undoubtedly possible sometimes to plead regarding our human condition that we have come within the power of some humanly-enacted law which has brought us to misery. I have heard a hardened criminal say that he had at first, as a child, stolen to save a mother from starvation. The law could make no exception. He was sent to prison to herd with criminals, and a criminal he became in deed as well as in name. Perhaps it is impossible it should be otherwise, though, thank God! statesmen of earnest souls have striven to limit

the evils arising from the inflexibility of legal enactments.

But you cannot, my brother, offer such explanations in regard to your conduct as a moral being before God. There is no such imperfection in the government of the One who is infinitely wise and good. Let me remind you of an example in the Old Testament which shows with vivid distinctness how the vast sweep of God's laws which He has ordained for Humanity, does not interfere with His loving and tender treatment of the individual man.

When the Israelites were in bondage, God sent to them and to Pharaoh the same command. They were ordered to depart from Egypt; and Pharaoh was ordered to send them forth. Now, how did God deal with the disobedience of these two? Pharaoh did not obey God because he set up his proud, hard heart in defiance against Him.<sup>1</sup> The Israelites did not obey because of "the anguish of their soul and their cruel bondage."<sup>2</sup> Through the tyranny of others,

<sup>1</sup> Exodus v. 1.

<sup>2</sup> Exodus vi. 9.

they were such slaves in soul as well as in body that they could not hearken even to God's call to freedom, and God brought them forth with a mighty hand, and fitted them for the liberty wherewith He would make them free. He crushed Pharaoh with a terrible and fatal disaster. And so God still deals with us man by man, not subjecting us to the blind power of an inflexible law, but with an infinity of wisdom and tenderness and love which transcends all human thought. That is, I think, the answer to the man who says, "I am fated to do certain things because of the action of God's universal and irresistible laws in the world in which I live." Moreover, is not the very existence of that sequence of action which we call Law the cause of your responsibility, and not an excuse for you? It is your safeguard and not your danger. If there were no ordered sequence, if all were haphazard, you could not know what would follow any particular course of conduct. But you do know, and therefore can act so as to avoid the evil and to choose the good. That is where your duty lies. That is where the very existence of moral laws

does not relieve you of responsibility, but establishes and enforces it ; does not rob you of, but gives you your liberty.

You have in spiritual and moral affairs the same kind of liberty that you have in the material world, and the same power of action, which is not destroyed, but the exercise of which is rendered possible only by the existence of law.

Everywhere we see man demanding, and by his conduct showing that he possesses, that liberty of action and power of control in the material world which, to palliate his sin, he denies to belong to him in the moral world. You know that the application of heat to certain substances will generate a powerful destructive force. You know such to be a physical law, and what do you do ? Do you sit down and say, It is a law of nature, and I cannot resist it ? No. You say, " I find it to be a law, and I shall take care either that it shall not come into operation, or if it does come into operation, I shall construct machinery to direct its force, and so make it operate only in the direction which I choose." You ascertain certain laws of health,

that infection will spread a certain disease, and do you say, The disease must spread, I cannot fight against a law? No. You take care to keep the infection away from you, to disinfect, and so prevent the operation of that law; and yet that same man when he finds that there are places which will taint his moral nature with disease, that there are scenes or pleasures which will generate in his soul a destructive force, says, "I cannot help it, these things will act so; I have no liberty." You have no liberty to prevent their acting so on you, I admit, no more than you have power to prevent fire igniting powder; but you have power to keep away from them; you have power to prevent those conditions arising under which alone the law will operate. Oh! my friends, when we know and feel the evil in the physical world, we take every precaution against its recurrence. How much less zeal and determination do we display concerning our souls? You know how some lightning flash has power to destroy, and so you erect conductors around your stately buildings. How much trouble have you ever taken to put them around yourself,

so that some chance flash shall not shatter the temple of the Holy Ghost, "which temple are ye?" Each one of you, my brother and sister, knows your own danger. The same spark which, falling on a piece of dry wood, will set a forest on fire, will die with a harmless hiss upon a block of ice. The same sunshine which melts a piece of wax will harden a piece of clay. So each one has to learn the moral law of God and its bearing on his own nature. That very law and the constancy of its action on you are, I say again, your real safeguard ; it makes you a free man, not a slave of fate. Your duty is to learn it, and to pray and struggle, not only against sin, but against these conditions of danger from which you know sin will follow.

II. The other form which fatalism takes as an excuse for sin is:—I am born with a particular nature, and I cannot help it. That man is born with a naturally good-natured, kind disposition, and he cannot avoid it nor even the blessings which follow to others from it. So I am born headstrong and passionate in disposition, and cannot help all the evils following from it. As

regards others who live holy lives, as we think, without trouble or difficulty, let me say, in passing, we are very poor judges of our fellow-men. Many a man has terrible temptations, of which those nearest to him on earth know nothing. To say that you have a peculiar kind of nature which cannot resist a particular class of sin is to offer to God an excuse which you would never accept from your fellow-man. You treat every one of your fellow-men as having power to resist the inclination of his natural disposition, so far as its indulgence would be injurious to you. If a man rob you or assault you, no explanation of a natural desire for acquisition or for aggression would be listened to by you as a reasonable excuse. To admit the truth of such principles of uncontrollable natural impulse would at once shake society and destroy all human government. And do you think that such excuses as you would not admit are to be accepted as excuses for, or even explanations of, those sins which do not happen to fall within the category of legal crimes, but which, much more than those crimes for which the law



imprisons and hangs, are destroying the moral order of God's universe, and outraging the highest and noblest principles of truth, and purity, and love?

But it cannot be denied that we have strong natural dispositions and passions which we have been given independently of ourselves, and for the possession of which we cannot with justice be held responsible? Certainly—and you never find fault with a man for any faculty or temper which he may have—but you do hold him responsible for the direction and control of it. For example, a man has a great military instinct—he cannot rid himself of the warlike spirit which glows in his breast. Would you accept that as an excuse for his turning to slaughter his fellow-countrymen? Would you not say to such a one, “Your business is to use that force and power against your enemies, and not against your friends. It is to defend this fair land, and not to desolate it, that the trust of that great instinct and passion has been given to you.” And so, when we see one laying waste the fair garden of his soul, destroying all that is good and true around him, and holding himself



irresponsible because of the energy of his character or the power of his temper, we tell him he is responsible, not for his natural powers or impulses, but for the use of them. They were given him for a nobler purpose—for the conquering of every enemy of light and love.

I have dwelt with this matter practically, and not theoretically, for, after all, facts are the most irresistible logic. To those who urge their natural passions, or those laws which are operating in the moral world, as an excuse for their sin, and an argument in favour of their irresponsibility, I say, All the facts of life in which you so thoroughly acquiesce are against you. We can point to countless noble careers to show how the strong impulses of individual natures are indeed irresistible, but their action is controllable. The great heroes whom we justly reverence, who rise above us as some snow-capped mountain towers above the dead level of a low-lying plain, are not those who have destroyed, but those who have preserved and used aright the natural impulses and passions which had been given them.

That is the true meaning of such lives as those of St. Paul, or Martin Luther—St. Augustine, or John Bunyan. Ay, and there are many still amongst us who use their natural dispositions and their natural affections, their natural passions—even their natural beauty, which might have been used to lure souls to hell—to win many a one to a nobler and purer life. It is in the moral as in the physical world. There are forces which we cannot destroy, but which we can direct and use. The steam which would pass useless into the atmosphere is taken by man and employed to send our commerce to distant lands. So there is many a one who has allowed the energy of a sympathy and love to be dissipated in a frivolous and useless career of fashion, which might have been powerful to drive the barque of our human life through seas of stormy passion to a haven of calm and rest. The same torch which, flung into a granary, will burn the sustenance of a home, would, held aloft in a dark night, guide some weary wanderer, lost on the dreary moorland, through the darkness and the mist.

What a solemn responsibility, then, is the right use of our natural disposition and talents, for others as well as for ourselves. To you, my young friends, especially, I would say, Do try and begin early to recognise the solemnity of life. Do not be downhearted or dismayed if, after you have felt the power of Christ's death, and when you would do good, evil is present with you. Do not let such moments harden you. Try and realise then all the love and mercy and tenderness with which the crucified Lord looks upon you, as He once looked on the fallen Apostle, and, like him, "go forth and weep bitterly." Then it will be well with you. Sin shall not reign in you, though for the moment it seems to have conquered you. The message of forgiveness will come to you from the Redeemer's empty grave, to dry your tears of penitence and to strengthen your weak faith. His thoughtful love will send the word of encouragement with a personality to yourself which you never realised before, just as that morning the only one mentioned by name was the broken-hearted man who most needed it. "Go tell the

disciples *and Peter* that I am risen, and go before them." Perhaps if Peter's name had not been mentioned, he would not have dared to think he could be included amongst Christ's disciples after his cruel perfidy.

So, brother or sister, if you have fallen even as low as he did, if, after having seen and loved Christ, you curse and swear in some moment of Hell's triumph that you "know not the Man," and then are sad, you may still hear your own name in every promise of forgiveness and of mercy that comes from the loving lips of Christ.

VIII.

What shall I do then with Christ?



PREACHED IN BERKELEY CHAPEL ON THE SUNDAY NEXT  
BEFORE EASTER, 1877.



## VIII.

### What shall I do then with Christ?

---

“What shall I do then with Jesus which is called Christ?”—  
ST. MATTHEW xxvii. 22.

---

THE Roman proconsul looks with a strange mixture of awe and surprise at the poor weary prisoner, and asks, “Art *Thou* a King?” His wife’s dream had warned him that there was something uncommon about this man, and he was more than willing to set Him free, for he could find no fault in Him. Pilate’s relations with Rome, however, made him afraid to risk a tumult, and so yielding to the popular clamour which demanded His death, and which threatened to swell into a riot, Pilate delivered Jesus unto them. *That* was Pilate’s answer to the awful question — “What shall I do then with Jesus which is called Christ?” As we recall the events of this sad and memorable

week, we must notice how many had practically to answer that question, and how they did answer it. It is the saddest page in all human history. All that you can conceive of baseness, of ingratitude, of cowardice, under circumstances which should have inspired the very opposite, is to be found here. I will not now speak of the treachery of Judas; let us look at the ingratitude and baseness of the other disciples. They all commenced the week with shouts of rejoicing; they crowded around Him as He entered Jerusalem, hoping that at last He would declare Himself King; and then "they all"—they who had been with Him so long, who had seen His tenderness, and had heard His gracious words—"they all forsook Him, and fled." St. Peter, ever foremost and bravest, who had not hesitated to draw his sword when the officers came to arrest his Master, now cursed and swore to his own apostasy. He was afraid, perhaps, that he should be recognised as the one who had smitten Malchus,<sup>1</sup> and he couldn't stand against a woman's

<sup>1</sup> It is remarkable how most commentators (so far as I know) have not sought for any adequate motive for St. Peter's denial of our



sneer. Would, my sisters, that you could realise and ever remember the power you often have to sneer a good man out of his convictions, and to smile a base man on in his sin. Such was the answer St. Peter gave to the great question, "What shall I do then with Jesus which is called Christ?" And beyond the immediate circle of the apostolate, all who came near Calvary seem to have had to answer it.

Some would have answered it differently from what they did if they could have separated the Christ from His cross. "If Thou be the Son of

Lord. Perhaps there is an unconscious and undefined feeling that its having been foretold by Christ there was no ordinary motive to be looked for. Would it not be more reasonable to assume that the very fact of his having been warned of the danger would have put him on his guard, and only a very strong and sudden motive would have made him fall? Was not fear the real cause? He had struck and wounded the High Priest's servant, and he was afraid of the punishment which would have awaited him, if he were proved to have done so. It is very remarkable that the three Evangelists are silent as to who was the person guilty of the assault, they having written while Peter was still alive. St. John, writing after St. Peter's death, mentions his name (xviii. 10), and adds, with evident significance, that one of the servants who recognised St. Peter was "his kinsman whose ear Peter cut off" (St. John xviii. 26).

God, come down from the cross,"<sup>1</sup> said they who, passing by, mocked the Sufferer. The cross was their stumbling-block, as still many will gladly accept the pure teaching of Christ and His holy life, but reject the fact of the Atonement. "Come down from that cross," say they; "be our friend, our teacher, our guide, but not our crucified Redeemer, and then we will believe." There were others who recognised nothing until the earth quaked as it bore the dead body of the Incarnate God, and the heaven darkened its face as if afraid to look upon its crucified Creator, and then careless ones said, "Truly this was the Son of God."<sup>2</sup>

How do we now feel as we read these things, as we recall what these various classes of lukewarm disciples and of avowed enemies did with Jesus which is called Christ? Surely we shudder instinctively at the recollection of it. We thank God in our inmost hearts that for eighteen centuries Christendom has bowed the head in adoring love before the crucified Lord. Perhaps we all feel more or less a certain satisfaction that *we* have

<sup>1</sup> St. Matthew xxvii. 40.

<sup>2</sup> St. Matthew xxvii. 54.

not, as Pilate had, to make that terrible decision which, with the limited knowledge of that day, we might have made as he did. Now, my friends, this question which Pilate asked, and which he answered so fatally, is a question which we have, every one of us, still to answer. It is far more awful for us than it was for Pilate. *We* have to answer it with a full knowledge of what Jesus was and is. We have to answer it aided by the light of centuries streaming upon that Divine face. So long as Christ is popular, so long as being with Him means going on safely with a rejoicing, happy multitude, there is no doubt or difficulty as to what we will do with Christ. We will gladly follow Him. But oh! brothers, there come awful moments in every experience—the Passion Week of each life—when the Christ stands pleading before your soul. A wild frenzied mob of passions, prejudices, indulgences, sins, raise their murderous clamour, and demand that we shall give Him up; that we shall take into our favour some other popular idol, and each of us has then to answer the question, “What shall I do then with Jesus?”

Every time that passion cries out to have its way and its indulgence—every time that you are urged to do or to say what you know is not pure and true, lest you should be thought “dull” or “too particular”—every time that you can gain position, or wealth, or popularity by means which are not God’s means—every time that you can have ease or comfort at the cost of sacrificing what is best in your nature—every such time (and your hearts will tell you each of a hundred such times) you have, whether you wish it or not, to answer this awful question. We try to escape it; we endeavour to postpone it as Pilate did, by general discussions about abstract truth. We strive to persuade ourselves when some question arises between pleasure and duty, between self-indulgence and restraint, that this is only an ordinary matter, only a little thing—something to be decided by custom, and by no higher law—some question that cannot be of great moment. Then we soothe ourselves with the thought that the words which once moved us were exaggerated—*this* cannot be the Christ—until some great moment of trial comes,

and the earth and all that we thought solid and durable in life quakes beneath us, and a darkness—perhaps the darkness of death—falls upon us, and then old sins, old decisions for evil, come forth from the graves of memory, and appear unto us, and in the agony of our souls we cry, as the terrible conviction then comes upon us, “Truly, *this was* the Son of God!” It is a question, I say, brethren, which we cannot escape, which we cannot even postpone. There is a Calvary in every soul, and a cross there which must bear its victim. Either Self with its low, brutal passions, with its base worldliness, with its thirst for merely earthly applause—either that Self must be crucified there, or we must “crucify the Son of God afresh.”

Before you leave to-day, my friends, answer that solemn and awful question in the stillness of your own hearts to God. Ask God to give you the strength to answer it, not with a merely passing emotion, but with a strong resolve for the future—strong in His strength. Ask God to make these words be written deep and abidingly in your hearts,

not only for this week, but through your life. Pray that if at any time a temptation comes, a passion arises, some false gratification allures, then the voice of conscience would ask us, "What shall I do *then* with Jesus which is called Christ?"

Don't be ashamed of being in earnest about this matter. Oh! think of the earnestness of Christ this week! Don't be ashamed of being moved by these things; remember Him who endured the cross and despised the shame for *you*. Don't afterwards argue away your feelings. Arguments have their place, but not when the question is your heart's relation to your Father. Then they are the Devil's weapons. Job never fell, though the Devil sent disease, loss, affliction. He could stand all that, and trust God through it all: "The Lord gave, and the Lord hath taken away." But when the Devil sent so-called "religious people" to *argue* with him—to bind up a bleeding heart with logic—*then* he fell: he cursed his God and his life. My friends, as you go forth from church, don't *discuss* these things and wrangle over them. "The busiest workshop the Devil hath is

the church porch after service," said a quaint old divine. So it is. You may be sure Satan will be busiest when there is seed in hearts for him to take away. So, I pray you, don't let frivolous talk on your way home drive these thoughts away. If not for your own sake, I appeal to you for the sake of others. There may be some one—the last of whom you would imagine it—to whom this moment the Spirit of God is striving, who will, indeed, get God's grace to answer this question *for* Christ to-day; and oh! if your careless remark, the breath of your good-natured gossip, drive away that solemn thought, extinguish the little spark of love which Christ is tenderly beholding in that heart, how should you like to learn "when the secret of all hearts shall be made known" what you have done there to-day? What should we say of those who would go forth with flippant talk and careless laughter from the room of some dying dear loved friend? And surely for this one week the Church is the death-chamber of Christ. For this one week only; for, thank God, Christ's religion is no monotony of sorrow. Sorrow *must* endure for



a night, but joy cometh in the morning. Gethsemane and Calvary there must be, but only as preludes to the gladness and delight of Easter. We shall join in its sweet song of triumph and its shout of praise next Sunday, if for this one week we sit in the shadow of the cross, and hear in our hearts—though we have often denied Him and crucified Him afresh—the answer to His own divine prayer, “Father, forgive them, for they know not what they do.”

I would close these few words on this solemn Sunday with the great and awful question with which I commenced—“What shall I do then with Jesus which is called Christ?” May God give each one of us the grace and the power to resolve on the answer which we shall give to that to-day and ever, in the solemn and deep conviction that one day the positions shall be reversed—then Christ shall be upon the throne, and you and I before Him. *Then* how shall we desire to have answered that question *now*? As Pilate did, or as St. Mary and St. John as they wept beside His cross?



IX.

**Work and Reward.**



PREACHED IN BERKELEY CHAPEL ON SEXAGESIMA SUNDAY,  
1877.



IX.

Work and Reward.

---

“But many that are first shall be last, and the last first.”—ST. MATTHEW xix. 30.

---

As the parable of the labourers in the vineyard opens<sup>†</sup> and closes with these words, it is in them that we must obtain the clue to the truth which that parable is intended to teach. No parable in the New Testament has given rise to a wider variety of interpretation than this, and it may be well at the outset to consider some of the more generally adopted views regarding its purpose.

Some have regarded this parable as referring only to the Jews and Gentiles. The Jews are represented by those called early in the day to

<sup>†</sup> The division of the chapters in the English Bible unfortunately separates these words from the parable by making them the last chapter xix., instead of the commencement of chapter xx.

work in the vineyard, and the Gentiles by those who were only called at the eleventh hour. Such a view does not at all harmonise with the preceding conversation. We shall presently see that the apostles were not troubling themselves about the divine providence regarding nations, but were profoundly anxious about themselves as individuals; and a parable which only explains something concerning Jews and Gentiles would have had little comfort in it for them at such a time. We must always remember that the parables of our Lord were not isolated pictures representing profound truths, which it would require the critical acumen of succeeding ages to analyse and understand. The parables were spoken primarily to teach those men—for the most part uneducated and uncultured—who first followed Christ. The parables grew up out of some conversation or occurrence at the time, and were strongly coloured by local circumstances. Any interpretation, therefore, which divorces a parable from its surroundings can scarcely be the right one.

Another view of this parable is that its object

was to teach the equality of rewards in the future life. As our Lord had immediately before promised the twelve apostles twelve positions of superior honour in the future kingdom, and as there are other parables spoken for the distinct purpose of teaching us that there will *not* be an equality of rewards, this is an explanation which need scarcely be discussed at length.

Another view<sup>1</sup> of this parable, which at first sight seems, perhaps, more acceptable than the two I have already mentioned, is that which regards it as a rebuke to St. Peter for the mercenary spirit with which he had said, "Behold, we have forsaken all and followed Thee, what shall we have therefore?" The answer to that question our Lord had already given. He promised them twelve thrones from which they were to judge the twelve tribes of Israel. I do not think that that question of St.

<sup>1</sup> Archbishop Trench, *On the Parables*, writes: "The question itself, 'What shall we have?' was not a right one; it put their relation to their Lord on a wrong footing. There was a certain self-complacency lurking in this speech." And then our Lord, "having replied to the direct question, went on, by His further teaching, to crush the evil in the bud."

Peter's (as I shall subsequently explain) was the outcome of a really self-seeking or mercenary spirit. If it had been so, Christ would scarcely have replied to it by a promise of reward, which would certainly have tended to develop and to encourage it. Our Lord would scarcely have first given so direct a concession in reply to St. Peter's question, and immediately afterwards have rebuked in an elaborate parable the spirit which had dictated it.

Now, I think we shall best get at the heart of the teaching in this parable if we go back and consider the occurrence and the conversation out of which it naturally sprang.

A young ruler of great wealth, of high reputation, and of blameless moral character, comes to Christ, and feeling that want of something which a character only passively good sometimes experiences, asks what he must do to have that eternal life which alone can satisfy the longing of his spiritual nature. Our Lord tries his moral character by tests which few indeed could bear. He, however, stands even such tests as these. Christ

then tells him that his life can become perfect only by an act of great self-sacrifice. He must sell what he has, devote his wealth to the poor, and come and follow Christ. He who knows the inner-depths of each nature knew that that was what was needed for this man, although such was not necessary for others. The young man who thought so highly of Jesus, whom Jesus, looking upon, loved, goes away "sorrowful, for he had great possessions." The Master, looking with loving though sad eyes on the retreating figure of one so noble and pure, says mournfully that riches are an hindrance to a man's entrance into the kingdom of God—that the rich shall enter therein with difficulty and struggle. The thought seems to grow in intensity as the Lord silently dwells upon it; and he adds with increased vehemence—"It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God." While all this was taking place, there were a group, for the most part of poor men,<sup>1</sup> who had given up everything for Christ,

<sup>1</sup> Some of the Apostles were not poor before their calling. The

standing by. They witnessed the interview between the young ruler and Him, they saw His disappointed and sorrowful countenance, they heard His words about "the rich" repeated by Him with increased emotion. These men were expecting an earthly kingdom, in which naturally the rich would have some advantages, and, like all poor men, they thought it was an easy matter for the rich (free from so many temptations which beset the poor) to be religious; and so they are "exceedingly amazed" at Christ's words, and ask, almost with dismay, "Who then *can* be saved"—if the rich cannot? Our Lord then "beheld them"—looked at them as a father looks with tender pity and love on children who take so low a view of their life—and reassures them by saying that what, regarded from a merely earthly point of view may seem impossible, is quite possible in the Divine wisdom. St. Peter then

sons of Zebedee had hired servants, and Levi—*i.e.*, probably, St. Matthew—could give a great feast in his house. But they were all poor, having given up all they had after they joined the Lord's company.



reminds Christ that some *had* left all to follow Him. I do not think that was done in a cold calculating spirit of greed. Such was not at all St. Peter's nature, and it would have been strangely out of place at such a moment. I would rather regard these words as the outcome of the surprise and difficulty which our Lord's remark about the rich had caused in the apostles' minds; and, perhaps, even as evidencing a desire to comfort the sorrowful Master by reminding Him that if this one had gone away, there were others who had loved Him well enough to give up their earthly all for Him. St. Peter adds the question, "What, then, is to befall us?"<sup>1</sup> This question is not a desire to bargain for a reward (our Lord would assuredly have rebuked it if it were so), but rather an earnest and anxious inquiry about their future. And to these twelve humble followers

<sup>1</sup> The English word "therefore" has a more directly bargaining spirit attached to it than the original *ἀρα*, which expresses rather a logical than a mercantile connection. It is the same word as was used in verse 25—"Who *then* can be saved?" *Ἀρα, accordingly—quæ cum ita sint, rebus ita comparatis.* (WINER'S *Grammatik des Neutestamentlichen Sprachidioms.* E. T.)

the Master gives the most splendid promise of future glory ever given to man. To us, after centuries of Christian triumph, and with all that is best and greatest in the civilised world, acknowledging the deity of Christ, and viewing the apostles as surrounded with a splendid halo of glory, there seems nothing startling in these words. We can scarcely estimate how wondrous they must have sounded to the disciples when uttered by Jesus of Nazareth that day.

Having thus reassured them—having driven away the cloud of doubt and fear about their own future which was beginning to gather around their souls, Christ proceeds to throw light upon the difficulty which his former words had caused them—to explain how it may be that the rich—those whom they considered “first” in all advantages—may prove “last” in the spiritual kingdom. He describes a scene which must have been familiar to them all. A man goes out at various periods of the day to hire labourers to work in his vineyard. He enlists them into his service in companies; and at last, when evening is drawing

on, when Nature herself seems to have "the sweet sweat of labour done, upon her brow," he still finds some standing idle. It is hinted that their idleness is not of their own choice, but enforced, for they answer his question, "Why stand ye here all the day idle?" with sad pathos, "No man hath hired us." He sends them into the vineyard, although there is only "one hour" left wherein to labour. At the end of the day's work, every man receives "a penny," the amount which had been agreed upon with those who had early entered upon their toil.

In reply to the querulous and uncharitable remonstrance of some of the earlier labourers, the master simply answers, "I have paid you what we agreed upon; and as to my paying a penny to these others, surely I have a right to do what I will with mine own." As regards this reply of the master, we must bear in mind that we cannot force all the details of a parable into expressions of some spiritual truths; and that in any case this remark only referred to the master's right to be bountiful and generous "unto these last." It

was a fair and most natural reply to such a spirit as these men evinced.<sup>1</sup> Observe what was the spirit of these men, and what was their complaint. It was not that they had been kept out of anything to which they were entitled, or which had been promised them. It was a hateful and malicious spirit. Their anger was roused by the fact of these men having been made equal unto them. The master's generosity had deprived *them* of nothing. There can scarcely be a more hateful spirit than that of the person who, while losing nothing himself, is angered at the good fortune of others.

The story is a simple and natural one, and it is with the broad and general scope of it, and not with any minute details which were requisite to make it natural as a story, that we have to do. Regarded thus, does it not teach us that God regards only our availing ourselves of our opportunities, and

<sup>1</sup> Alford (*in loc*) says that "the *punctum saliens* of the parable is, that the kingdom of God is of grace, not of debt." This is an undoubted truth, but surely not the truth which is taught here? In any case there was an agreement between the owner and the labourers to pay something. They all are to receive *their hire*—(τὸν μισθόν) not a reward or gift.

using those opportunities aright which he has given us? The labourers called early represent the "first" in this life, with twelve hours—*i.e.*, with great means, with vast opportunities, with abundant time to devote to the service of God. Such, as a rule, the rich have. They seem indeed more likely to develop such qualities as would fit them for the kingdom of God than the poor—"the last"—who have so many temptations to sin, from which the rich are free, and so little time, perhaps only, as it were, "one hour," to devote to their Master's service, occupied as they are with the daily toil and struggle for bare existence. Yet the very opposite of what might have been expected is the result. Those in the parable who have had the privilege of labouring for twelve hours under such a master, while the others were standing idle all day in the market-place, cherish an unmerciful and inhuman spirit; while those who had been in the market-place waiting all these weary hours, are trustful enough to go into the vineyard when called without any bargain as to the amount of their pay.

Remember that the contrast which presents itself at the end of the day is not between the sum paid these different classes, but between the spirit which has been gradually developed and cherished in them. The one set have been working all day, confident that at the end they will receive their wages, and be able to purchase their needed food and shelter for the night. The others have been standing all day idle, through no fault of their own, hopeless as to whether they shall have bread to eat when the day is done. And those who have had a whole day full of labour, and full of the hopeful confidence which full and honest labour should give, a day free from anxiety and despair—they are infinitely the worst characters at the end. So it often is—the first in opportunity are last in results—the last in opportunity are first in fitness for the kingdom.

No more striking examples of this truth in human life could be found than those whose conduct gave rise to the parable. There was that rich young man. He indeed was “first” in opportunities for good. His wealth gave him

much leisure to devote to the religious life. The very possessions which he had might have been daily reminders to him of the undeserved goodness and love of God—and gradually developed in him that spirit which would gladly give up everything to Him who had given him all. When tested, he had failed. He was “last” in the school of self-sacrifice.

On the other hand, there were these poor fishermen. Their life was hard—they had little time in which to practise their religious duties—they only had the food for which they toiled, and no superfluity. They were “last” in opportunity; but when called by Christ, they were ready to give up all for Him. They were “first” in the school of self-sacrifice. It is often so still, my brethren. We often see amongst them the very virtues which we sometimes search for in vain amongst those where we should most naturally expect to find them. A sense of dependence upon God, and an active and practical sympathy with their neighbours, are qualities which (speaking from my own experience) are not so wanting as you



may imagine in the poor as a class. And yet we might naturally if we examine their condition of life, have concluded that it was not so calculated to develop these particular virtues. The man who only receives what he actually earns as the legitimate reward of his labour, would not naturally be expected to regard that as God's good gift, whereas it ought naturally to strike one who (like most of you, my friends) has a large property or income which you have not laboured to acquire that it is of God's goodness and bounty you possess it. The fact that it has never so presented itself to your minds is only a strong proof of how true, how sadly true, is what I am saying. A sense of dependence upon God for your material blessings, and a desire out of the largeness of these blessings to help others, are not, as a rule, the moral qualities of those classes to which I refer. The "first" in opportunities for developing such Christ-like characters are often the "last" in actually acquiring them. The "last" in opportunity are often the "first" in attainment of them. Thus this parable and these solemn words about first and



last may, I think, be not a merely interesting speculation regarding Jews and Gentiles, but a subject of deepest concern, and present self-examination for us all.

This day the Master is going through the great market-place of the world, and asking labourers of every kind to enter into His vineyard. He calls alike those who can give twelve hours and those who can give only one to His work. You, my brethren and friends, cannot say "No man hath hired us." You have heard the call again and again. The Master's voice has come to each of you in times of sunshine and of cloud. It has come to you when you stood in the strength and flush of youth, and it has come to you as the shades of age have begun to gather around you. In every moment of trial, in every experience of blessing, you might have heard His summons to labour for Him. When that life you hung over so anxiously was taken—when that life you longed for so eagerly was spared—when there dawned upon you the early glow of your first enthusiasm—and when there shone upon you

the steadfast light of ripening conviction ; when you knelt in the solemn stillness of lonely prayer, or with others bent your knee before His Holy Table—in these, in a hundred like varieties of experience, if only you listened, you may have heard Him saying to you in tenderest accents of love, “Go ye also into my vineyard.” He has sent me to ask each one of you to-day. Oh ! will you not answer ? will you not—when you remember who the Owner is, and what a day of burden and of heat He hath borne for you—will you not enter His service—will you not be satisfied with what He will give you, even though it be only the right to labour there ?

If you have been idle hitherto—if His voice has been unheard or unheeded amid the laughter and the bustle of this market-place, do not fear to enter now this day, though it be “the eleventh hour.” He will give “even unto this last.” Look around on the world of fashion and of sin, of vice and poverty, and see the endless tenderness and mercy of those words.

“Unto this last.” Ah, brothers ! whatever

---

false views of God's righteousness and love, and Christ's tender mercy and forgiveness, we may have learned from men, we gather from these words—His own words—the thought which cheers us through the dust, and toil, and heat, and burden of this day of labour—the thought that when the shadows of the world's evening lengthen across the plains of time, we shall find that Humanity's God was Humanity's loving Father too.



X.

## Unconscious Work.



PREACHED IN THE ENGLISH CHURCH, HOMBURG, ON THE  
SIXTEENTH SUNDAY AFTER TRINITY, 1877.



## Unconscious Work.

---

“And it came to pass, when Moses came down from mount Sinai with the two tables of testimony in Moses’ hand, when he came down from the mount, that Moses wist not that the skin of his face shone while he talked with him.”—EXODUS xxxiv. 29.

---

WHATEVER view we take of the manner in which God communicated to Moses those moral truths which are contained in the Ten Commandments, we cannot fail to recognise the grandeur and the importance of the event. The lawgiver ascending in sublime solitude the mountain, from whose base the multitude and their flocks were far removed—the forty days of intimate colloquy with God—the cloud of the Divine Presence surrounding the hill-top—the power of a divine illumination glowing with such splendour that the people shrank from the law-

giver's pure bright gaze—these are, as it were, the solemn surroundings of an event which marks an epoch in the world's history. To this day, those Ten Commandments into which Moses formulated the revelations of moral truth made to his spirit by the Most High, are the basis of our national jurisprudence, and the tests and guides of our personal morality.

It is strange that while the multitude recognised the intense spiritual emotion which shone through his flesh—a reflex of the radiance of the face of God—Moses himself was unconscious of it. “He wist not that the skin of his face shone.” Few and simple as those words are, there could be none grander written to the memory of a hero. The noblest and loftiest character is assuredly that of the man who is so absorbed in the divine nature of his calling, and so conscious of the need of those for whom he labours, that he becomes forgetful of the beauty in his character which others recognise, and almost unconscious that he is himself the worker.

I think there are many unconscious believers



and workers for Christ in the world still, and that for such there may come some helpful and hopeful thoughts from this fact concerning Moses. There are many sad and dispirited because they cannot feel that they have any faith, and cannot see that they do any good; they themselves alone are ignorant of it, while others see their lives shining with the glow of a strong faith and love. It is to such I would say, Be not cast down—there are such things as unconscious faith and unconscious work.

It is strange, as one looks over volumes of sermons of a past day, to see how much time and ability have been devoted to discussing this question of "Christian assurance." There are still many devoted and earnest people who urge strongly the necessity of it. You must know, say they, that you are saved. The personal assurance of your salvation will be the best test of the reality of your faith. You may be quite sure that if you do not *feel* that you are saved, you *are* not. Now this is, I believe, the result of losing sight of what that "great salvation" which Christ has obtained for us really

means. The teaching to which I have referred implies that you must feel a confidence that you have passed through a certain experience, and that it has given you an assurance of being ultimately saved from future punishment. But the salvation which one who feels the deadly power of sin needs is a present deliverance, and not merely a future escape. What we need to be rescued from is all those influences from without and from within which are making us live for this world, and for our lower self, and not for God. It is nowhere stated in Scripture that an assurance of that salvation which is a gradual matter, a day-by-day struggle and deliverance, is either universal or necessary. The words, quivering with living anguish, which come again and again from the inmost soul of St. Paul—"Oh wretched man that I am, who shall deliver me from this dead body?"<sup>1</sup> "When I would do good evil is present with me,"<sup>2</sup>—shows us with what intensity he realised the daily struggle and the daily triumph. He felt no assurance that he had been delivered from those

<sup>1</sup> Romans vii. 24.

<sup>2</sup> Romans vii. 21.

things which were dragging his great soul down to earth. But he did feel that he was saved from the power which they once possessed necessarily to crush and conquer him. He tells us that the only thing which did or could save him from their power was his union with Christ in His death, so that now he should be dead unto sin and living unto righteousness—that henceforth he should be, not in safety and ease assured of escape from punishment, but more than conqueror through Christ who gave Himself for us. It is a grand thing to feel this as St. Paul felt it, to have an assurance that however feebly, however blunderingly, yet we are doing the Master's work. But never let the want of it drive you to despair. God may think it best that some of us should not have it, as that great day He kept Moses unconscious that the skin of his face shone.

Perhaps some of us feel that there were moments of such bright and hopeful experience *once* but they have passed *now*, and *that* seems to us the saddest thought of all. If I never felt it, I might still hope some day it will

come to me, and abide with me like the calm stillness of a summer's evening, until the sun goes down; but to have felt it once, and to feel it now no longer, *that* is hopeless. So we think sorrowfully. My brother, remember that it was after Moses had once experienced God's presence, and heard God's voice; it was after he had then distrusted God, and in anger dashed to pieces the tables of stone written with the finger of God; it was after all that splendid experience, and all that terrible fall, that the Lawgiver's face shone with the divine radiance of which he was all unconscious. So it may have been with you. You may have had visitations of God's will—you may have been under strong emotion or the hundred influences which God makes powerful for good, and in such moments taken God's law to your heart and said, This shall be my guide in all things—this law of God, and not the law of sin and self, shall be my rule of life, and then in some evil moment of passion, or some time of disappointment or of doubt, you have broken it, you have flung it from you.

Well, is *that* the moment for despair? or is it not rather the very time to go back—as Moses did to the mount where God had before spoken to him—to the source of the old enthusiasm and of the former faith? Go back in such times of failure, and weakness, and shame, and stand once more face to face with the crucified Christ, and your life will glow anew with the radiance of His love even though you yourself are unconscious of its brightness. I am certain this is the one sole means to rekindle our zeal and love when the fires of passion and of sin have burnt them into cold white ashes on the altar of our hearts. I am deeply persuaded that not a morbid self-analysis—not the study of catalogues of the minutiae of sins—not an interposition of some system or some official between us and our Father—not the melancholy anatomy of our spiritual nature by another—not these, I say, but the study, not the cold, intellectual, critical study, but a spiritual and loving study of His word, and life, and death, aided by all human sympathy and help of those who feel its teaching, is the true source of our life and strength—

is the one mighty power in the universe to make us "like unto Him." It may be in many lives that not only once or twice, like Moses, must we thus "see the Father," and talk with God, but again and again, and even then be unconscious that that inward spiritual light shines through our lives, of which others see the glory in us, and we ourselves alone wist not that it is so.

This holds good also regarding work for God. There are many who are doing real work for God either in the larger circle of mankind, or in the smaller circle of the two or three who understand and appreciate them, and are influenced by them, and yet they themselves know it not; or, at least, scarcely dare to believe it themselves. We are so apt to judge of things by the world's false, vulgar estimate of their greatness, according to their bulk or noise, that we often forget how God looks at the reality of things. We think the storm with vivid flash and roar of thunder to be great and powerful; we forget the grander power of the silent spring-time. One person may be doing some splendid word for Church or nation that all see

and know, and of which none can be unconscious ; and it may not in its ultimate results be one whit better or nobler than some other labour of which we or the workers themselves were quite unconscious. What a history could be written of "the silent influence of pure and gentle lives,"—only *then* they would be no longer silent, and so would lose half their tenderness and beauty.

There are, for example, many men's careers silently influenced for good, and they in turn become the centres of other influences again, of which the original source knows nothing. A very small matter at first—a word, even a look, perhaps—is enough to disturb the deadness of a soul's calm, whose power then goes on circling wider and wider till it ripples and breaks on distant shores of life and duty. The influence which started those currents of power is unseen and all-forgotten, as the wavelets continue on the lake flashing in the sunlight long after the stone has sunk to the cold dark depths below. The silent influences of your lives, of your pure and gentle lives, my sisters—of your brave, strong, true lives, my brothers—are



enormous, just like the silent works of Nature. I remember once on a mountain side overlooking a lovely landscape ; we saw a storm gathering upon the adjacent range of hills—

“Trailing its fleecy flecks of hanging foam

Above the mountain range, and black as night beyond.”

But as we watched, it gradually spread out into a thin summer cloud, with no flash of lightning and no thunder-peal. And one with us who knew the secrets of Nature's laws, told us how vast thunder-clouds, as they sweep over mountain ranges, are often silently robbed of their fierce electric force by the myriad little points which cover the shrubs that grow upon the heights, and then they pass on, no longer charged with destructive power, to shed in benediction the gentle rain which makes the dry valleys rich with flowers and the parched plains glow golden with the harvest. So I believe there are many lives which have been changed by sweet silent influences—natures which have come up black and stormy, and from which some lone one, perhaps, on life's bleak mountain side, has by some unconscious power



taken all the pent-up fires of baser passions—which would have scorched and scathed where they touched—and, instead, the nobler, purified influences of that life have come down in showers of blessing for mankind.

Believe me, there is many such a splendid silent work done on earth, and the doer is perhaps unconscious of it; and through humility and distrustfulness of self may remain unconscious of it until the great day of the Lord shall reveal it. We are too much given to dwelling on the dark words of Scripture. I love to think of that day of judgment and revelation of the secrets of life as *the* day when all the goodness, and all the mercy, and all the love of God will shine forth as they never have shone forth to us before. How very often do we ponder almost morbidly over the thought of what a dreadful revelation it will be when some who boast of the works they have done, shall hear from the Elder Brother the startling words, “I know you not.” Well, do you not remember there were many in that same parable<sup>1</sup> who were quite

<sup>1</sup> St. Matthew xxv.

unconscious that they had done any work. Even when beckoned into the nearer presence of the Master, and cheered by His words, "*I* was hungry, and ye fed me; *I* was thirsty, and ye gave me drink;" they shrank back, and asked in astonishment, "*We?*" "When saw we *Thee* thirsty, or hungry, or in want?" Surely that moment will more than compensate for those times of sadness here, when we have longed so earnestly, and perhaps longed in vain, for some assurance that we were indeed doing the Master's service, and really "one with Him."

I have spoken words of hope and cheer this morning to the timid and self-distrustful; I dare not end them, brethren, without a word of warning. What, my friend, if you have *never* talked with God! What if your countenance has *never* shone with His light and love, but is only marked with worldly care and withering passion? What if, as I spoke of these things to-day so full of bright joy and hope, some of you have felt the sad conviction, "*I* have no part or lot in this matter."

If that be your feeling, brother, oh! thank

God ere you leave to-day for that conviction. Pray Him that as He has let that one ray of the Spirit's power pierce through your cold worldly exterior, He will not let you alone now—He will not take it from you. Do not let that feeling pass away unnoticed. Do not let the struggling of God's Spirit with you be frustrated. *Those*, and not the moments of wild and shameful sin—those times when we heard the voice of love and mercy, and wilfully would not hearken; *those* will be the most awful moments to look back upon when we lie down to die; and the voice of pleading love, so often heard and so often rejected, will remind us, "How often would I have gathered *you*, as a hen gathereth her chickens under her wings, and *ye* would not."

O God! for the sake of the Christ who died, and is alive for evermore, save every one of us here to-day from *that*. "Take not Thy Holy Spirit from us."



XI.

“Eating and Drinking Damnation to  
Ourselves.”



PREACHED IN BERKELEY CHAPEL ON THE TWENTY-SECOND  
SUNDAY AFTER TRINITY, 1877.



## “Eating and Drinking Damnation to Ourselves.”

---

“For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord’s body.”  
—I CORINTHIANS xi. 29.

---

THE chief if not the exclusive influence of these words is, as we know, deterrent. The consciousness that such awful words have been written has often kept, and in our own day does keep, many from joining in what is at once the highest act of Christian worship, and the sublimest expression of Christian brotherhood. We dare in moments of only half-repentant sin to read the Saviour’s words of forgiving love; we dare in moments of conscious weakness to pour forth our inmost soul to Him in an agony of prayer. But because of these pregnant words, we hold back,

until some time when we shall feel holier and better, from kneeling at the Eucharistic Feast.<sup>1</sup> These words have, indeed—misinterpreted and misapplied—tended only to thicken the mystery which has hung, not like a halo of glory, but as a cloud of darkness, around the altars of Christendom. If, however, we care at all to understand the real meaning of St. Paul's teaching here, we must first clearly realise why he sent these instructions to Corinth, and what he really wrote.

St. Paul had founded the Church at Corinth, the capital of Achaia. He had many personal friends there, among them the very few whom the Apostle himself had baptised.<sup>2</sup> Some four years later, when living at Ephesus, St. Paul hears, to his sorrow and alarm, that the spirit of faction has begun to exhibit itself in the Christian community at Corinth. The old happy days of unity and brotherly love were at an end, and the seamless robe of Christ was being rent in pieces.<sup>3</sup> Rumours of this had reached the Apostle from

<sup>1</sup> The word Eucharist merely signifies Thanksgiving.

<sup>2</sup> 1 Cor. i. 14.

<sup>3</sup> 1 Cor. i. 10.



time to time, and they were confirmed—or, indeed, more than confirmed—by some members of the household of Chloe, an eminent Corinthian family, who arrived at Ephesus.<sup>1</sup> Soon afterwards, a letter from those at Corinth who were most attached to the Apostle reached him at Ephesus,<sup>2</sup> asking for guidance and instruction about various subjects of practical and pressing importance. Partly in reply to that letter, and partly in reference to these sad rumours of disunions and of impurity in the Church, which had reached him, St. Paul wrote this Epistle. Amongst the topics which he treats of—his advice having been asked regarding it—is the Lord's Supper. Abuses had arisen in celebrating it, springing from that spirit which was the very opposite of the spirit of loving union which should have found in this Eucharistic feast its most expressive manifestation and its deepest and purest joy.

What those evils which St. Paul rebuked were we shall scarcely find it possible to understand, if we do not first gain a clear conception of what

<sup>1</sup> 1 Cor. i. 11.

<sup>2</sup> 1 Cor. vii. 1.

the Lord's Supper then was. This sacrament in more modern times has been celebrated with every conceivable gradation of ceremonial, and has been received with every variety of significance. With these, we have not to do at present; we must keep them all alike distinct from what was called the Lord's Supper in the early Church. Let us try and discover what it was *then*, for otherwise the evils of which St. Paul here speaks will be wholly unintelligible to us.

The origin of the Lord's Supper we know. On that last sad, solemn night when the paschal feast was ended, the Master breaking the bread and pouring out the wine, instituted that which, amid all the change, all the disunion, all the bigotry, all the conflict, of sects, has remained a piece of unchanged and living history.<sup>1</sup> At first daily, and soon more probably weekly, the disciples of each town or neighbourhood, or even each circle of friends, would assemble themselves to "break bread." This feast was early called the Lord's

<sup>1</sup> See *The Evidential Value of the Eucharistic Rite*, by Professor Salmon.

Supper,<sup>1</sup> because it was partaken of late in the evening. It naturally was eaten thus late because it was the time when all would be free to join in it, and it harmonised with the time and circumstances of its institution. Occasionally, indeed, if it followed an evening of religious teaching, it might, as on that night when Eutychus<sup>2</sup> fell asleep, have been past midnight before the breaking of the bread took place.

Amongst the Greeks at this time, there was a common custom of holding a feast (called *ἑσπας*), to which each guest brought his share of wine and food, and connected with which were plans for relieving the suffering and the poor. Something of this kind became common in the Christian communities also; and soon the Lord's Supper was, not exactly amalgamated with, but joined on to some such social gathering. A little group at first, then growing as the Church grew, would assemble themselves together at such a social and Christian gathering. It would afford an opportunity not only for mutual edification in

<sup>1</sup> Δείπνον.

<sup>2</sup> Acts xx. 2.

the faith, for recounting the facts of Christ's life when as yet there were no written Gospels, and for schemes of practical charity being considered ; but also the rich would bring with them larger supplies of food than were needed for themselves, and so at once relieve the hunger of the poorer brethren, and exhibit a most practical recognition of their brotherhood in a common Saviour. Immediately after this repast, or possibly sometimes at some pause in it, one loaf<sup>1</sup> would be taken, and words of blessing pronounced over it by the Apostle, or the elder brother present, and a piece of it distributed to each ; and, "after supper," a cup of wine similarly blessed would be passed round among the assembled Christians. Or, possibly, the more general custom was both to break the bread and pour out this cup of wine when the ordinary feast had been finished. What marked this food and this wine as distinctive from that which was partaken of as a meal was the announcement of the fact of the Lord's death which accompanied them.<sup>2</sup> As the bread was broken

<sup>1</sup> τὸν ἄρτον, 1 Cor. x. 16.

<sup>2</sup> See Sermon XI.

and the wine outpoured, proclamation was made of the solemn fact with which this act was connected. The form in which this was done was most probably the very words which St. Paul repeats in this chapter, when he recalls the scene of the institution—"The Lord Jesus, the same night in which He was betrayed took bread: and when He had given thanks, He brake it, and said, Take, eat: this is My body, which is broken for you: this do in remembrance of Me. After the same manner also He took the cup, when He had supped, saying, This cup is the new testament in My blood: this do ye, as oft as ye drink it, in remembrance of Me." And then, after these words, so full of profound and touching significance, so pregnant with tender and holy memories, the assembly partook of the broken bread and of the poured-out wine. To every one present the scene and the words brought home vividly the idea of Christian communion, and reminded them of the source from which alone such union could spring.

Many such a scene of holy fellowship, of

Christly love, must the Apostle have been able to recall. Let us go back in thought and try to realise what memories of the Corinthian Church must have lingered in the Apostle's mind when he wrote this Epistle at Ephesus. Many an evening during the year A.D. 53 or 54, when the sun had gone down, or its last rays still lingered in golden glory on the neighbouring mountain of Acrocorinthus, the members of the little Christian community would come from various parts of the town to assemble "as a church body" at some brother's house<sup>1</sup> in that city of flagrant profligacy and of proverbial vice. We can well imagine their going to the house of Aquila and Priscilla—the wife probably the more energetic of the two.<sup>2</sup> They were rich enough to have a room to spare for such gatherings, and they were the especial friends and companions of St. Paul. Thither would come Paul himself, full of energy and fervour, though all day he had been hard at work weaving the

<sup>1</sup> Romans xvi. 5—23 ; 1 Cor. xvi. 19 ; Col. iv. 15.

<sup>2</sup> Acts xviii. 1—18. In three out of five places the woman's name is the first mentioned.

hair of the wild goats into tent-coverings of cloth, called *cilicium*,<sup>1</sup> to earn enough not only to support himself, but to give to his poorer brethren.<sup>2</sup> There, too, would come Crispus,<sup>3</sup> once the ruler of the synagogue in that same city, and Gaius,<sup>4</sup> an early convert baptised by Paul himself, a man of wealth and of hospitality, who entertained St. Paul on his second visit, and kept open house for all Christian travellers. There, too, would be Stephanas and his household,<sup>5</sup> dear to the Apostle's heart, as the very first convert he had made for Christ in the classic region of proconsular Achaia, and Erastus,<sup>6</sup> who held the high dignity of public treasurer. With these, many others, unnamed, and forgotten now. Here a husband or a wife *alone*, the partner not yet having embraced the faith; and here a slave carrying the basket with the food, chiefly bread, and wine,

<sup>1</sup> The cloth was so called because made of the hair of the goats found on the hills in Cilicia, which was St. Paul's native country.

<sup>2</sup> "These hands have ministered unto my necessities, and to them that were with me," Acts xx. 34.

<sup>3</sup> Acts xviii. 8.

<sup>4</sup> Romans xvi. 23.

<sup>5</sup> 1 Cor. xvi. 15.

<sup>6</sup> Romans xvi. 23.



which his wealthy master would contribute to the common feast.

We can dwell in fond imagination on the scene when they came together. The poorer ones felt never out of place, from the large-hearted delight of the richer brethren to give ; and if some poor slave in a heathen home could not arrive in time, they would tarry for the expected one, so that all might feast together.<sup>1</sup> In the central place, selected by a silent and united suffrage, would doubtless sit St. Paul himself, and beside him, on at least one evening, reclining on the same *triclinium*, or couch, would have been Timotheus, his well-loved son in Christ, just come from Thessalonica, gladdening the great heart of Paul with good news of that Church's faithfulness, and with many a loving message from well-remembered friends.<sup>2</sup>

What volumes of theology would we not give for even one evening's conversation at these feasts ! And then a great and solemn hush would fall upon the scene, as the Apostle reminded them

<sup>1</sup> 1 Cor. xi. 33.

<sup>2</sup> Acts xviii. 5.



of their bond of union—a crucified Christ—and with touching pathos recalled incidents of the night when He was betrayed; and then with full hearts each would take the bread and wine. Ere they parted they would sing a simple hymn of Eucharistic praise, and salute each other with a “holy kiss.”<sup>1</sup>

To many, many such a well-remembered scene of peace, and purity, and love—the very realisation of the unity of Christ’s body—must St. Paul in thought have returned amid the ceaseless activity, the restless energy, and the fierce conflict of his life in Ephesus. As a mariner in mid-ocean, when the storm roars around, and the salt spray blinds his eyes, sees with internal vision some calm green field in the dear old land so soft and peaceful in the sunshine, so often after days of turmoil and unrest would the great Apostle have lived again in thought those sacred Eucharistic moments amid his Corinthian friends.

But then there come to him first the unauthenticated rumours, and then the fatal con-

<sup>1</sup> 2 Cor. xiii. 12.

firmation of the news, which he will scarcely let himself fully believe,<sup>1</sup> that those days and scenes are past, and that the whole character of those holy feasts has been changed. For the old tenderness, and unity, and love, there is now only vulgar personality and greed, disunion and hate. These communion feasts and that Supper of the Lord had degenerated into scenes of unchristian ostentation and of drunken riot. The rich brought plentiful supplies of food and wine, but they clutched this for themselves, and allowed the poorer brother no share. So that before the time arrived for the blessing of the Eucharistic cup, some of the assembled Christians were drunken and unfit to join in it; while the poor were unfed, and longed with mere physical hunger for that from which they should have been able to derive a spiritual sustenance. All the solemn memories of the scene were desecrated, all its more solemn realities were forgotten.

We have thus brought before us some definite idea of the circumstances under which the Apostle

<sup>1</sup> 1 Cor. xi. 18.

wrote these instructions and warnings concerning the Lord's Supper. The two ideas which were most prominently and profoundly associated with this feast—distinct ideas, but not different—were those of brotherly communion, and the death of Christ's body as at once the source and bond of that union.

These two thoughts were bright and clear in the early Church undimmed by the metaphysical subtleties of succeeding ages. The thought of the Church composed of many members being the actual body of Christ (*i.e.*, the essential union between the personal Christ and His Church, so that every member of it might be spoken of as actually a part of the physical body of the Lord), pervades all the writings of St. Paul, and is brought out by him with striking distinctness as best realised in the Eucharistic Feast. "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?"<sup>1</sup> That is, "Is not communion with the blood of Christ established through partaking

<sup>1</sup> 1 Cor. x. 16.

of this cup?" "For," he adds, "*it* is one BREAD; one *body* are WE, inasmuch as we are partakers of that one bread," which is the medium of our communion with Christ, and thus the symbol both of His physical body, which was slain, and of His mystical body, the Christian Church, which is one with Him.

Thus the two thoughts of communion with Christ, and communion with one another, and of the bread and wine being the medium of the union with Him, and the source of the Christian unity—these two thoughts, as it were, intersect and interlace each other, like the fine threads of some tapestry, which are so skilfully interwoven that you cannot distinguish *them* while you look on the image or scene which they definitely produce. We may with theological subtlety dissever them; but if we do so, we shall lose that loving image of the Holy Communion which the Apostle wrought out in his teaching, and on which he and the early Church gazed with tender, loving adoration, and from which they drew the deepest draughts of spiritual life.

Such were the scenes of early apostolic communion at the Lord's Table. Such were the holy thoughts that clustered around the Supper of the Lord. We can full well believe what profound sorrow filled the sensitive heart of St. Paul when he heard that sad intelligence which reached him from Corinth.

There were heard the first mutterings of that storm which, in after ages, has raged in intermittent fury—in flame of persecution, and in thunder of anathema—around the Eucharistic Table.

Then, twenty short years after "that night in which He was betrayed," the Demon of Strife entered the Eucharistic chamber, and it has never left it since !



XII.

**“Eating and Drinking Damnation to  
Ourselves.”**



PREACHED IN BERKELEY CHAPEL ON THE TWENTY-THIRD  
SUNDAY AFTER TRINITY, 1877.





## XII.

### “Eating and Drinking Damnation to Ourselves.”

---

“For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord’s body.”  
—I CORINTHIANS xi. 29.

---

WE have already seen that the celebration of the Eucharist was in these early days joined to a social feast to which those who could afford it brought contributions of food and wine, which, after the custom of the Greek charity-feasts, were intended for the poor as well as for themselves. After such a general feast, one loaf and one cup were blessed, and all partakers of these were partakers of the body and blood of Christ. What was the precise nature of the evils which had grown up in connection with this we shall best under-

stand as we proceed with a detailed examination of what St. Paul here wrote.

This subject is a controversial one, and therefore one upon which, as you know, my brethren, I speak to you with reluctance. But there are times when loyalty to our Church, and loyalty to our Divine Master render it imperative for every clergyman to speak forth fearlessly.

“First of all,” St. Paul writes (ver. 18), “when you come together as an assembly” (for the words “in the church” do not signify a locality, but imply the character of the assembly, namely, that they assemble as a religious body),<sup>1</sup> “I hear that so far from its being a corporate assembly, you are actually divided one from the other; and I partly believe it.” He, with characteristic courtesy, thus expresses his hope that things are not so completely bad as was reported to him. “For it must be” (our Lord having said that such would be the case<sup>2</sup>)

<sup>1</sup> συνέρχεσθαι ἐν ἐκκλησίᾳ means “come together in assembly,” as we speak of meeting *at* market, *in* society, &c. (Winer, *Grammatik des neutestamentlichen Sprachidioms*). The τῇ before ἐκκλησίᾳ is not found in the best MSS.; A, B, C, D, & do not contain it.

<sup>2</sup> St. Matthew xviii. 7.

“that such divisions” (not heresies in the modern sense<sup>1</sup>) “will arise in order that the tried who have not joined in this factious spirit may be made manifest or distinct from those who have. When you are assembling<sup>2</sup> in one place as a corporate body of Christians, it is not (as it should be) with the intention of eating the supper consecrated to the Lord”—in which case the food brought would be looked upon as for the common use of all—“but in the meal<sup>3</sup> each one seizes his own supper”—as emphatically contrasted with the Lord’s Supper. They ought to have waited until all the food had been placed on the table, and all the members had arrived, and then, by distributing equally to rich and poor, have made it a Lord’s supper; instead of which, each rich one, the moment he arrived, ate what he had brought with him.

<sup>1</sup> There is no trace whatever in this Epistle of any party having separated itself *from* the Church, and formed an independent sect. The divisions or heresies, for these mean the same thing, were inside the Church, like the different Church “parties” in our own day. So Chrysostom, Grotius, Oldshausen, Meyer.

<sup>2</sup> συνερχομένων οὖν; present tense.

<sup>3</sup> ἐν τῷ φαγεῖν.

Thus St. Paul speaks of the whole of this meal—and not exclusively of the one eucharistic loaf partaken of during a pause in it, and the one cup partaken of at its conclusion—as the Lord's Supper. The sanctity of this particular bread and this cup implied the sanctification of the whole scene of which they were a part, and of the nature of which they should be a type. The result of this partaking by each one of his own supper which he has brought with him is, that while one has drunk until he was intoxicated, another, a poor man, remains hungry, having received no food at all. "What!" asks St. Paul with indignation, "do you come together because you have no houses to eat and drink in—if you think that, your own eating and drinking is the only object of these assemblies? This cannot be so, for you have houses. Is it then—for there is no other alternative—that you despise the congregation of God so much as not to think the poorer members fit to share in your repast, and so make those poor brethren who have not houses, but who come here to be fed by your liberality, feel ashamed when they see how

you despise them. What do you expect *me* to say to you for all this? Do you expect me to praise you? *I* praise you not." And the Apostle then proceeds to remind them (as a reason for the impossibility of praise coming from him) of what a solemn account he had given them (having heard it by revelation from the Lord Himself<sup>1</sup>) of the origin of that Supper. If such were its institution, what must He think of the horrid scene of selfish greed and intolerable pride into which it had degenerated?

There then follows an account of the institution—the earliest we have, for the Gospels were probably not written yet—and, from the form of it, evidently used by the Apostle not only here, but

<sup>1</sup> Although the preposition "from"—ἀπὸ τοῦ Κυρίου—does not necessarily imply that the communication came directly from the Lord to the Apostle, the whole sense of the passage, and the emphatic singular, I received (Ἐγὼ παρέλαβον), shows that he is not repeating a mere traditional account. It is interesting to notice the almost perfect verbal identity between this description of the Last Supper and that given by St. Luke (xxii. 19, 20), the friend and companion of St. Paul. The narratives of St. Matthew and St. Mark vary in some unimportant details. See Professor Plumptre's note on the Gospel narrative in *A New Testament Commentary for English Readers*.

always in the delivery of this message to others. Some words have been changed in later MSS., and some expressions in our translation scarcely convey the exact meaning of the Greek, so I will, as closely as I can, give you the English of the best original. The opening words suggestively recall the contrast between the way they spent their nights and the events of the night of institution.

“The Lord Jesus, the same night in which He was being betrayed, took a loaf, and having given thanks, He brake it, and said, This is My body for you<sup>1</sup> [not ‘broken’ for you, the *act* of breaking supplied the thought without any need of expressing it verbally]. This do in remembrance of Me. After the same manner also the cup when He had supped, saying, This cup is the new Covenant

<sup>1</sup> See verse. 24. The words “Take, eat” are evidently spurious; they are not in any of the older and best MSS., and were interpolated probably with a desire to make this account more identical with Matthew xxvi. 26. Three different words have also been inserted in the Greek MSS. before the words “for you.” In some MSS. we have κλάμενον (suffered for you); in others we have θρυπτόμενον (broken for you), and in others δίδόμενον (given for you). The weight of evidence, however, is against the insertion of any of these words.

in My blood. Do this<sup>1</sup> in remembrance of Me as often as you drink it."

The meaning of the command thus given by Christ was that as often as that concluding cup was drunk they were, in memory of Him who was now absent, to do as He had done with it, viz., "give thanks over it."

The words which follow in verse 26 are not the words of our Lord at the Institution, but, having concluded the history of that scene, St. Paul adds, "This is the reason why as often as you eat this bread and drink this cup you proclaim the fact of the Lord's death." These words do not mean that the death is shown forth in the act, but the Greek word implies an *oral* declaration<sup>2</sup> of the fact. The custom, doubtless, was when the cup was partaken of for some one to relate aloud the facts of which it was a memorial.

This proclaiming of the fact of His death will last "until He come." Then we shall need no

<sup>1</sup> That is, "Give thanks" (verse 24), for the cup was given "after the same manner" as the bread.

<sup>2</sup> *Καταγγέλλω* was the word used for a public proclamation, e.g., of war.



memorial of Him when He shall be actually present. Wherefore, all this being so solemn a matter, so full of holy memories and of spiritual significance, whosoever eats the bread, *or*<sup>1</sup> drinks the cup unworthily, is guilty of the body and of the blood of the Lord. He is guilty of profaning that of which the bread and wine are symbols; he offends against what Christ Himself called His body and His blood. What was an unworthy partaking the Apostle had already explained. The manner in which the Corinthians partook of it, as if it were their own private supper, was an "unworthy" partaking. Only after examination of one's self, of the spirit in which that Supper was

<sup>1</sup> In the English Version (v. 29) we have "and." The proper reading is "or." Possibly the "and" was inserted lest the disjunctive conjunction might seem to favour the Romish practice of receiving only in one kind. The passage as written by St. Paul of course gives no sanction to any such practice. It would have been quite possible for a person to have eaten worthily at an earlier period in the Supper, and yet to drink unworthily "after supper," and St. Paul says that in either case he would be guilty of the body and blood of the Lord. It shows to what extraordinary lengths party spirit may unconsciously carry one when we find those who believe in inspiration sanctioning the "amending" an Apostle's writing lest it should seem to favour error!



approached, ought they to come to it ;<sup>1</sup> "For he that eateth and drinketh eats and drinks a judgment to himself if he do not discern the body"<sup>2</sup>—not the *Lord's* body, but the body of Christians of which each one is a member.

We have now, I think, as clearly as we can, before us what the Apostle condemns as an "unworthy" partaking. He was writing to correct the false conception of the Supper which the conduct of the Corinthians showed that they had formed. They lost sight altogether of the fact that it was a communion of all the members

<sup>1</sup> This idea is carried out in exhortation in the Communion Office. "St. Paul exhorteth all persons diligently to try, and examine themselves." The word "try" must not there, as is sometimes done, be connected with "examine" as if it meant that we were to make an effort to examine ourselves. We are to "try ourselves" (*i.e.*, prove ourselves), and also "examine ourselves."

<sup>2</sup> In some MSS. the word "unworthily" has been inserted after the words "eats and drinks," and the words "of the Lord" after "body." The weight of MS. evidence is absolutely against them. It was perhaps natural for a person copying the MS. to insert these words from the previous verse, where they occur. This verse, however, is not a kind of repetition of the previous verse, but the introduction of a new thought—the direct corrective of *the* fault of the mode and spirit in which the Corinthians ate and drank at the Supper.

of the Church. Being the Lord's Supper—and not their individual supper—all were to be partakers in it. The Corinthians ceased to recognise this—failed to discern “the body” that is the Church<sup>1</sup>—“*We* being many are one bread and one body.” That was “the body” which they did not realise; and this led to their unworthy partaking of it; and so they ate and drank their own condemnation. If the words “not discerning the body” had meant, as some divines teach, the physical body of our Lord, surely it would have said, the “body of the Lord,” and surely it would have said, “and the blood,” for the non-recognition of the change of the wine into blood would have been as unworthy as the non-recognition of the change of the bread! But the whole drift and tenor of St. Paul's argument is that, remembering how and by Whom this was instituted—remembering how this bread and this wine were distinguished for ever from common bread and wine by the words of Christ—how the one loaf distributed in many pieces typified the body com-

<sup>1</sup> Chap. xi. 17.

posed of many members—Christians should no longer treat these as ordinary food, but as the common property of the Church. A type and symbol of union should not be partaken of in a feast which was a scene of disunion and disorder. That this was the thought uppermost in the Apostle's mind, is evident from the nature of the remedy which he suggests in conclusion. The practical means to avoid "eating and drinking condemnation to themselves" is—"Wherefore, brethren, when ye come together to eat, tarry one for another. If you are so hungry that you cannot do that, then eat something in your own house to satisfy your hunger."

And what was the "condemnation" that they brought upon themselves? Not eternal damnation, but weakness, sickness, even, in some cases, death itself. St. Paul points to these things prevalent in Corinth, and resulting from the drunken orgies in which the Christians indulged, as evidences of how such unworthy partaking did in God's providence bring condemnation. But if we would discern in that feast "ourselves" as the

body of Christ—it is the same Greek word—“discerning the body” (verse 29), and “judging ourselves” (verse 31)<sup>1</sup>—then there would be no unworthy eating and drinking, and we should not incur God’s judgments. And that condemnation which befalls us is a corrective chastening from God, so that we may not be finally condemned with the heathen world.<sup>2</sup>

Now this thought of the Church as Christ’s body, and of the source and power of that union being the actual body and blood of the Lord Jesus offered up for us upon the Cross—and the two conceptions united and realised in the Holy Communion—as contrasted with mediæval superstition regarding some physical miracle—is no mere modern idea—it is brought out in the teaching of some of the earliest Fathers, and is, thank God! preserved in the sublime Liturgy of the English Church.

St. Augustine, for example, writes : “ *By means*

<sup>1</sup> See Note A at end of Volume.

<sup>2</sup> Ver. 32.—“ But now that we are judged, we are being chastened by the Lord, so that we may not be condemned along with the heathen.”

of these (*i.e.*, the bread and wine) the Lord Christ wished to deliver His body and blood which He shed for us for the remission of our sins. If ye received well, ye *are that which* ye received, for the Apostle says, ‘We being many are one Bread, one Body.’ There is delivered to you in that bread how ye ought to love unity.”<sup>1</sup> Thus he explained the Sacrament of the Lord’s Table.

So in our Communion Office, “being in love and charity with our neighbours” is a condition for taking this Sacrament to our comfort. We are fed then “with the *spiritual* food of the most precious body and blood,” and thereby we are “assured that we are very members incorporate in the mystical body of Thy Son which is the blessed company of all faithful people.”

With two observations growing out of the consideration of this solemn subject I will conclude.

I. *Receiving unworthily*.—I have endeavoured to show what in St. Paul’s writings an unworthy

<sup>1</sup> St. Augustine’s Sermon ccxxvii. See also Note B at end of Volume, where are further extracts from St. Cyprian and St. Augustine.

receiving meant ; and there is nothing in what he says to deter—as a misconception of his words may sometimes do—really sincere anxious souls from coming to obtain in the Sacrament the sustenance of their souls' life.

We must not regard that Sacrament as a crown to be won after we have attained some ideal state of perfection. We must rather look upon it as the means whereby we can best obtain that strength by realising our union with Christ which will enable us to fight against all sin, and continue His faithful soldiers and servants. We may, indeed, still eat and drink unworthily if we come to it carelessly, if we come to it indifferent to our own souls' life and to the spiritual state of others. But oh ! timid, trembling, self-distrustful brother, that very distrust of self, that very consciousness of unworthiness, is itself the proof that you may come—for you are not presuming to come trusting in your own merits, but in God's manifold and great mercies, that you are approaching His altar unworthy to offer any *sacrifice*, but beseeching God to accept this your bounden duty and service.

II. *The Real Presence*.—It is one of the saddest calamities to the Church that the controversy about Christ's presence in the Holy Eucharist should have been called the question of the *Real Presence*. *That* is not the question. The question is the *Physical Presence*. The misfortune is that if one does not believe in a physical presence, such as the English Church, with every variety of emphasis in her rubrics, and her Catechism and her Articles repudiates, and which her sainted prelates died rather than acknowledge,<sup>†</sup> he is supposed not to believe in a real presence. I say that we *do* believe in a real presence. Which are the *real* things—things spiritual or things physical? Which is the real "I" in you and me—the physical body that changes again and again through life, and shall finally resolve itself into its original elements—or the spiritual self, which shall survive physical change and physical death? The physical things that are seen are temporal, the spiritual things which are unseen are eternal.

I know, brethren, the piety, the purity, the

<sup>†</sup> See Note B at end of Volume.



devotion of those who realise the doctrine of a physical presence in consecrated bread and wine ; but even if an angel from heaven were to come and tell us that the presence of Christ there is brought about, and can only be brought about, by a series of stupendous miracles wrought by men to whom the power has been conveyed in a line of unbroken succession, then, I say, it seems to me to make that presence dependent on the very accident of an accident, and to degrade the Majesty of the King of kings and Lord of lords. I would hear the gentle voice of the risen Christ still saying though the ages to those who try now to see Him with earthly sight, and to stretch forth and feel Him with material touch, "Blessed are they who have not seen and yet have believed."

Yes, brethren, those who cannot see Him physically in the elements can indeed recognise and feel His presence. Not, believe me—not when the host is elevated amid the gorgeous ritual and the ascending incense has the Christ in living power come closest to the contrite, struggling, sorrowing soul. But in the solemn stillness of



some lonely upper room where a dear one dies, or in some church with no external symbolism to excite our feelings or kindle our enthusiasm, when the altar is bright to our eyes with memories of moments of conflict and of triumph *there*;—in such scenes have men and women, some of the saintliest and best of our dear English Church, felt the power and recognised the real presence of their Lord.

“Do you then,” men ask, “reduce this Sacrament to make it only a symbol?” I confess my inability to appreciate the force of the depreciatory innuendo conveyed by those words, “only a symbol.” Does not a symbol mean all that it symbolises? Has it not the same honour and sanctity attaching to it as that which it represents? Only a symbol! Why, if I may apply to it the same thought which has nobly been applied to the other Sacrament—Are not symbols the most sacred things on earth? Why is it that men will take a tattered piece of silk and nail it to the mast, and blow themselves and the ship to atoms rather than any enemy’s hand should touch that flag? It is *only* a symbol.

Why is it that in one corner of the battle-field "the swords' flash is brightest, and the pistols' ring is loudest" round a blood-stained banner? It is *only* a symbol,—but a symbol of England, and of all the freedom, the honour, the truth, the heroism, that that word "England" means! Thus, for the eye of faith and the heart of love these symbols mean all that they recall and all that they represent. We are to eat that bread and drink that wine in remembrance that His body was given, and that His blood was shed for us.

Oh, may God give us the grace and the power to realise each time we kneel there the spiritual presence of our Lord! May He enable us to always remember "the exceeding great love of our Master and only Saviour Jesus Christ thus dying for us, and the innumerable benefits which by His precious blood-shedding He hath obtained to us." May His Holy Spirit make us, in those holy, solemn moments, more profoundly to "discern the Body," the Church, not as it is now—broken, scattered, isolated atoms, and as, perhaps, it must be "until He come"—but as it shall be one day when

He *shall* come, and every poor sheep now wandering in barren desert and on storm-swept mountain-side shall be brought back with rejoicing, and there shall be "one flock<sup>1</sup> and one Shepherd."

<sup>1</sup> St. John x. 16, καὶ γενήσεται μία ποίμνη, εἰς ποιμήν. Not "one fold," as in the English version, but "one flock."

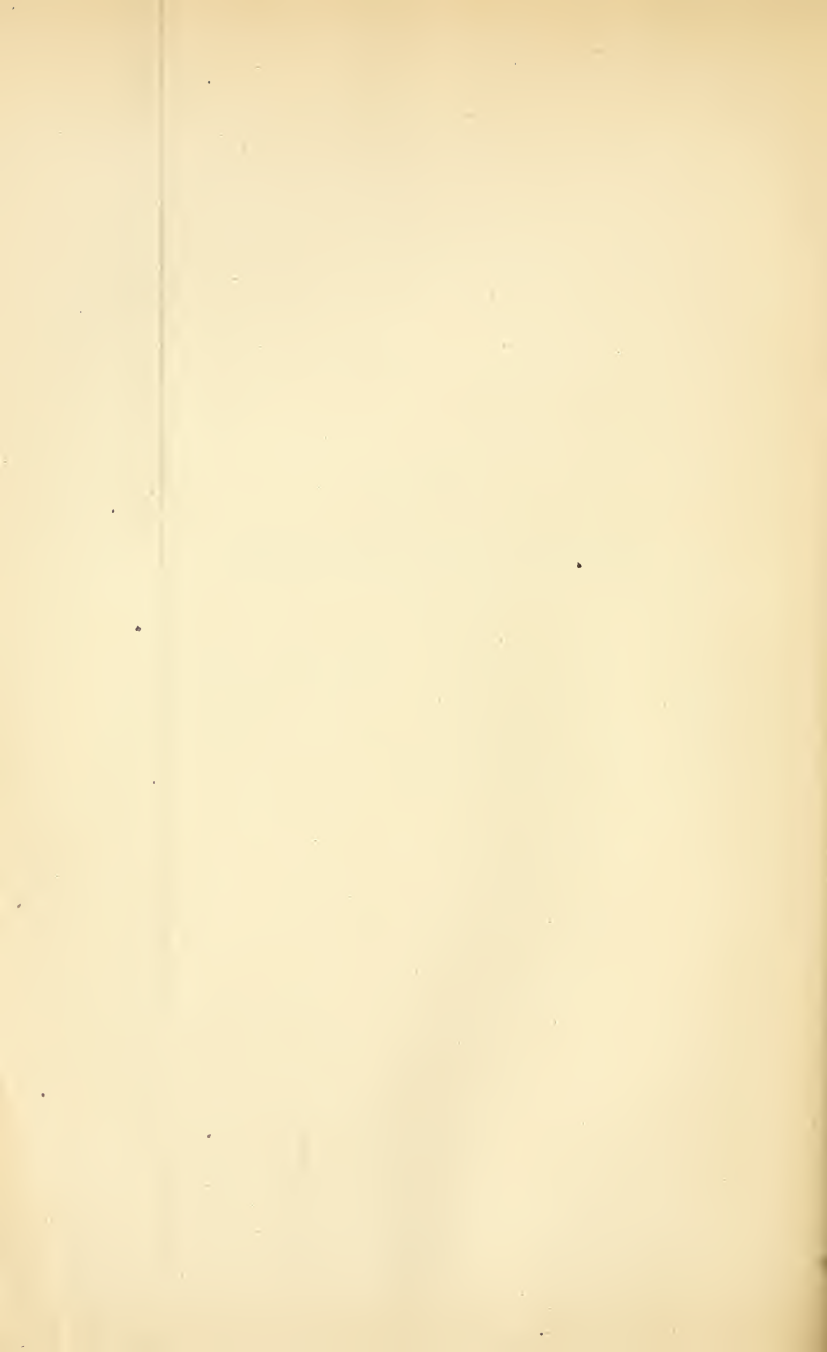


XIII.

Words to the Little Ones.

---

PREACHED IN THE NAVE OF WESTMINSTER ABBEY, ON  
SATURDAY, MAY 26TH (FEAST OF ST. AUGUSTINE), 1877,  
AT A SPECIAL SERVICE FOR THE SCHOOL CHILDREN OF  
THE CITY OF WESTMINSTER.



### XIII.

## Words to the Little Ones.

---

“Take us the foxes, the little foxes that spoil the vines : for our vines have tender grapes.”—SONG OF SOLOMON ii. 15.

---

WE read in the New Testament of Christ being the Vine, and so our hearts joined to him are the vines, or, as they are called, branches. Now, we know that grapes grow upon vines, so the tender grapes that grow upon our vines are all the good thoughts, and words, and deeds that come forth from your young hearts. That is what I want to speak about to you, my little friends, to-day. You are “our vines,” given into the charge and care of your clergy, who have brought you here to-day, and I wish to warn you about some dangers which are likely to destroy those tender grapes which I have told you of.

We are told that little foxes spoil the vines which have tender grapes. Why do you suppose that it is the *little* foxes against which we are warned? Because the little foxes are often far more dangerous than the big ones. A little animal can often do much more mischief than a big one. I remember one day passing through one of our London squares. I saw two cruel dogs chasing a cat—indeed, it was only a kitten. The poor little thing ran for its life, and the two dogs after it, a big fellow foremost, and a smaller one coming on as fast as it could behind. The kitten got safe to the railings of the square, and it jumped in through them; and when the big dog, almost touching it as it went through, tried to follow, he couldn't get in after it—the railings were too close together, and so the little kitten thought itself safe. But up came the little dog, and he was able to get through when the big fellow couldn't; but I'm glad to say a gardener, who was working inside, drove it back again, and so the little kitten was rescued. Do you see what I mean by that story? It shows us how small



things are often more dangerous than big things, for they can get in through small openings.

Now, my dear children, that is just the way it is with your young hearts. There are tender grapes growing in them, and while you couldn't let a big fox in, perhaps many a little one creeps in and destroys them, and takes all the sweetness out of them. You often could not let a great big sin come into your heart, but a little one creeps in almost without your knowing it. And the worst of it is these little fellows come into the vineyard of your heart, and stay there, and grow big there. A little untruth, so innocent-looking that we don't think it can do harm, gets in first, and it grows and grows so gradually that we don't notice it, and at last it is a big lie! A little dishonest feeling creeps in, and it grows bigger and bigger until it becomes a great theft, such as couldn't have got in to steal our tender grapes if it had come full-grown to us at first. Ah! my little friends, be on your guard against the small things—the small unkindness, the first bad word, the first untruth, the first disobedience. Take care of the little

foxes, or they'll get in and destroy the tender grapes.

Sometimes these foxes come looking so nice and so good that you can scarcely believe they are foxes at all, and you can't think such little innocent things could do any harm. Never mind that, boys and girls. Nothing has a right, no matter how innocent it *looks*, in the vineyard of your heart except the Vine, that is Christ; and the Grapes, those are all the good, loving thoughts, and deeds, and duties that spring from our being united with Christ; and the Owner of the Vineyard, that is God our Father. These three, and none others, have a right in our hearts; so, no matter how nice, or how innocent, or how harmless any little fox looks, don't let him in: he has no right there—he is certain to do harm. Don't be taken in by their looks. I will tell you a story, to show how dangerous it is:—

One time, when our soldiers were fighting against Indians in America, a sentry at a very important point was found one morning dead at his post. The guard had heard no sound, and

they could not imagine how any one could have come so close to the sentry as to kill him. They thought he must have fallen asleep at his post. Another man was put in his place, and next morning he, too, was found dead there. They were greatly surprised, for he was a very steady man, and had been warned to be on the look-out. So the officer selected another soldier, and said to him, "Now, let nothing escape you; if it's only a dog tries to get near you, shoot him." The man promised his officer to obey him. Well, an hour passed, and not a sound reached the sentry. He thought then that he heard a very little noise, as of something walking on the dead leaves. He called out, "Who goes there?" and there was no answer. So he looked, and listened; and he saw a slight movement of a branch some few yards off. "If you don't answer, I'll fire," said he, and raised his rifle to his shoulder. He was just going to pull the trigger, when he saw a small bear passing away from him beside a bush. So he lowered his gun, saying to himself, "What a fool I should have looked to have startled

all the camp by shooting that poor animal!" Still, he remembered his promise to his officer that he'd shoot even a dog; so saying to himself, "I know they'll all laugh at me, but I'll keep my word like a good soldier," he fired. The bear fell, and out rushed the guard at the sound of the shot. They ran over to where the bear lay dead, and they found it was only a bear's skin and an Indian dead inside it! The Indian had night after night approached the sentry, walking on hands and feet, and concealed in the skin of a bear, and when he got close to the soldier he had killed him. So, boys and girls, be on your guard. Remember the promise you made in baptism to your Great Captain—to be His faithful soldiers and servants. No matter how innocent, no matter how small the untruth, the unkindness, the deceit, the dishonesty may look, don't let them pass in that way. They are enemies, after all: *they'll kill you*, if *you* don't kill *them*. Beware of the foxes that spoil the tender grapes.

The great lesson to you all is—BE TRUE. Be

true to yourselves--be true to the Lord Jesus Christ, who came to earth and died upon the Cross that you might be saved from sin, and live a glorious life with Him for ever. Don't think that you are the devil's children: You are God's children. Live like God's children. There's not one of you too young, not one of you too humble to begin. As the little foxes can do so much evil, so little children can do far more good than I could find words to tell you of. Think of all the good you can do and all the blessing you can be in your home, making it brighter, happier, purer. Think of all you can do in your school, helping others by your example to work, and to be diligent and obedient. Some very grand and noble things have been done by little people who have remembered whose children and whose soldiers they are. I'll tell you one short story to try and make you remember this, and then we shall have finished.

There was once a rebellion in Ireland, and the rebels, after fighting against the English soldiers who had been sent to put it down, took a little

drummer-boy prisoner. He was quite a little fellow, just such as you have all seen sometimes marching with the Guards here in London. Well, you know, soldiers are very proud of their drums. If you have ever looked at one closely, you will have seen on it the names of all the battles in which the regiment has fought, and over all our Queen's arms. So this little lad was very grieved when the drum was taken out of his hands by the rebels. There he stood, with all the rebels around him, with guns and bayonets in their hands, and his drum lying on the ground before him. "Play us a tune on your drum," said the rebels. "I'll not," said the brave boy. "We'll kill you if you don't obey us," said the rebels. "I don't care what you do to me," replied the drummer. "Well, if *you* won't play a tune on it, *I* will," said one of the rebel band; and he put out his hand to take the drum. The brave little soldier's eyes flashed with anger. In one moment—before the rebel hand could touch the drum—he leaped through the drum-head, shouting, "The King's drum shall never be beat

by rebels." In one moment he was dead—the rebels murdered him.

Oh! boys and girls, your hearts are God's, your voices are God's. Never let your hearts throb with one disloyal wish. Never let your voice sound with one low, bad, impure word. When you were baptised, you were marked with a Cross upon your forehead. It is the arms of the Great King. You swore to be His faithful soldiers and servants unto your lives' end. Remember that brave, gallant little soldier.

"The King's drum shall never be beat by rebels!"





## NOTES.



A.—ON ST. PAUL'S USE OF THE WORDS "DISCERNING"—  
"BODY OF CHRIST."

B.—SS. CYPRIAN, AUGUSTINE, AND CHRYSOSTOM ON THE  
PRESENCE IN THE EUCHARIST.

C.—THE TEACHING OF THE CHURCH OF ENGLAND ON THE  
"REAL PRESENCE."



## NOTE A.

IT is almost impossible to give in English the delicate differences between the various compounds of *κρίνω* in 1 Cor. xi., vv. 29, 31, 32. This much, however, is easily made intelligible to the English reader, that in v. 29 a word (*διακρίνω*) is used which strictly means to separate or distinguish between two things; and the same word is repeated in v. 31 (*εἰ δὲ ἑαυτοὺς διεκρίνομεν*), and this word does not occur anywhere else in these verses. I think the same word must express the same idea in both places. The Corinthians are to discriminate between an assembly which is merely an aggregate of individuals, each to do as he likes, and an assembly of those individuals as "a body," where each member is part and parcel of each other member. Then (in v. 31) the thought is repeated conversely (v. 30 being a parenthesis). If they do not do so, they eat and drink condemnation. If they do discern themselves at the Supper by discerning that they are there as members—*i.e.*, arrive at a right estimate of the condition of their assembling, not as isolated individuals—they will not be condemned by God; but (v. 32) as that is not the case in Corinth, as when they come together they do not discern the corporate nature of the assembly—and do not discern themselves as being members of the body—they *are* chastened or condemned by the Lord so as to save them from coming into final condemnation. See vv. 31, 32. The Apostle, with that delicate consideration which he so constantly shows in referring to others, identifies himself with them and speaks in the first person.

The word (*διακρίνω*) occurs in the following passages in St.

Paul's writings, and in none of them does it signify "judge," but always "discerning" :—

1 Cor. iv. 7, where it means making a difference.

1 Cor. vi. 5, where it is used of the arbitration between brethren which ought to take place instead of the going to judgment before the heathen of v. 6. διακρίναι in v. 5, but κρίνεται in v. 6 ; a distinction lost in the E. V.

1 Cor. xiv. 29, where it means distinguishing between two prophets.

It also occurs in St. Matthew xvi. 3, in reference to "discerning the face of the sky."

It is important to notice in how many passages St. Paul speaks of "the body," or the "body of Christ," meaning thereby the Christian community, and how carefully, in the few passages in which he speaks of the actual physical body of our Lord, he indicates by some qualifying word that such is what he means.

In the following passages the Apostle speaks of our Lord's physical body :—

Philippians iii. 21 : "Who shall change our vile body (better—the body of our humiliation) that it may be fashioned like unto His *glorious body*."

Colossians i. 22 : "*In the body of His flesh*."

Romans vii. 4 : "Wherefore, my brethren, ye also are become dead to the law by the body of Christ." The Greek word here used (ἐθανατώθητε, "were slain"), and the tense (the historic aorist), reminding them of the physical death of Christ's actual body as the means of their death to the law, leave no doubt as to the physical body being spoken of.

Dean Stanley (Commentary on the Epistles to the Corinthians, where the whole subject is exhaustively treated of) seems to think that even this passage may mean the body in the sense of the Church ; but I venture to think that the emphatic phraseology and

the context are conclusive as to its meaning the actual body of His flesh.

Now, St. Paul repeatedly uses the words "Christ's body" or "His body" to designate "the Church."

For example, 1 Corinthians x. 16 : "The bread which we break, is it not the communion of *the body of Christ*? for we being many are one bread, and *one body*."

Romans xii. 5 : "We being many are *one body* in Christ."

Ephesians i. 22, 23 : "The Church, which is His *body*."

Ephesians v. 13 : "Christ is the head of the Church, and the Saviour of the *body*."

The E. V. is not quite correct. The Greek here is—"He is the head of the Church, He Himself (being) the Saviour of the body." His headship is secured by the fact that He is its Saviour—"body" and "Church" being the same thing.

Ephesians v. 30 : "For we are members of *His body*, of His flesh, and of His bones." The words "of His flesh, and of His bones" are not in the best MSS., and were doubtless an interpolation of a later date, probably inserted from a recollection of Genesis ii. 23.

Colossians i. 18 : "And He is the head of the *body*, the Church."



## NOTE B.

ST. CYPRIAN, who wrote early in the third century, referring to the fact that the Christians mixed water and wine in the cup—a practice which was no doubt adopted from the general custom of the Greeks to mix water with wine before drinking it—says :—“ In the water the people is understood ; in the wine is shown the Blood of Christ. And when in the cup the water is mingled with the wine, the people is united with Christ, and the multitude of believers is bound together and joined to Him in Whom we believe.” . . . “ If one offer wine alone, then the Blood of Christ begins to be without the people. If there should be water only, the people begin to be without Christ. When both are mingled and united by mutual interpenetration, then is perfected the spiritual and heavenly sacrament.” St. Cyprian then clearly holds that Christ’s blood is present in the wine as the people are present in the water which was mixed with it. It is needless to add that the people were not physically or objectively present in the water !

St. Augustine (Sermon cclxxii.) writes :—“ What is seen has bodily species ; what is understood has spiritual fruit. If thou wouldst understand THE BODY OF CHRIST, listen to the Apostle saying to the faithful, ‘ *Ye are the body of Christ, and members.*’ If then ye are the Body of Christ and members, *your mystery has been placed on the Lord’s Table : ye receive your own mystery.* To that what ye *are yourselves* ye reply ‘ Amen : ’ and by answering ye assent to it. For thou hearest the words ‘ The Body of Christ, and thou answerest ‘ Amen.’ Be a member of Christ’s body that the ‘ Amen ’ may be true.” (Quoted in “ The Primitive Doctrine of the Eucharistic Sacrifice,” by Clericus Cantabrigiensis.)

The application of the words used by our Lord, as recorded in John vi., to the bread and wine of the Lord's Supper, as giving to the presence of the Lord in the Eucharist a physical actuality, can only arise from our reading them, not in the pure and simple light of the time when they were spoken, but in the light of a theological after-glow, which at once discolours and distorts them. It will suffice here to say that if our Lord had been alluding to the Eucharist it would have been simply incomprehensible to those who heard His words. It is also to be noted that in John vi. our Lord spoke of eating His flesh, "σὰρξ"—a word which is never applied by any Evangelist or Apostle to the Eucharist. It occurs only in John i. 18, and in Luke xxiv. 39. It is the word σῶμα (the body) which is always used when the Eucharist is spoken of.

To speak of an intimate and close union of one with another as an actual eating of the other's flesh would have been quite intelligible to a Jew. St. Chrysostom (Homil. xxiv.) remarks: "Wherefore also Job (xxxi. 31), indicating the love of his servants towards him, said that they oftentimes, out of their great affection towards him, said, 'Oh! that we were filled with his flesh.' Even so Christ hath given to us to be filled with His flesh, drawing us on to greater love."



## NOTE C.

THAT I do not go beyond what is supported by fact in stating that the Church of England has repudiated the doctrine of the physical presence in her rubrics, her Catechism, and her Articles, will be apparent from the following authoritative statements of our Church upon that subject, to be found in the Book of Common Prayer and the Offices of the Church :—

I. The Notice at the end of the Holy Communion Office, explaining why the communicants are desired to kneel, says, “ It is hereby declared, That thereby no adoration is intended, or ought to be done, either unto the Sacramental Bread or Wine there bodily received, or unto any Corporal Presence of Christ’s natural Flesh and Blood. For the Sacramental Bread and Wine remain still in their very natural substances, and therefore may not be adored (for that were Idolatry, to be abhorred of all faithful Christians); and the natural Body and Blood of our Saviour Christ are in Heaven, *and not here ; it being against the truth of Christ’s natural Body to be at one time in more places than one.*”

II. The CATECHISM says :—

“ *Question.* Why was the Sacrament of the Lord’s Supper ordained ?

“ *Answer.* For the continual *remembrance* of the sacrifice of the death of Christ, and of the benefits which we receive *thereby*.

“ *Question.* What is the outward part or sign of the Lord’s Supper ?

“ *Answer.* Bread and Wine, which the Lord hath commanded to be received.

“*Question.* What is the inward part, or *thing signified*?

“*Answer.* The Body and Blood of Christ, which are verily and indeed taken and received by the faithful in the Lord’s Supper.”

That the taking and receiving the Body and Blood of Christ is not the physical reception of it with the mouth, is explained in the rubric at the end of the Office for the Communion of the Sick, where we read :—

“ But if a man, either by reason of extremity of sickness, or for want of warning in due time to the Curate, or for lack of company to receive with him, or by any other just impediment, do not receive the Sacrament of Christ’s Body and Blood, the Curate shall instruct him, that if he do truly repent him of his sins, and steadfastly believe that Jesus Christ hath suffered death upon the Cross for him, and shed His Blood for his redemption, earnestly remembering the benefits he hath thereby, and giving Him hearty thanks therefore, *he doth eat and drink the Body and Blood of our Saviour Christ profitably to his Soul’s health, although he do not receive the Sacrament with his mouth.*”

It is worth noticing that the above is not only a statement, but a direction as to what the clergyman is directed by his Church to teach on the subject of the Holy Communion.

III. ARTICLE xxviii.: “The Body of Christ is given, taken, and eaten, in the Supper, only after an heavenly and spiritual manner. And the mean whereby the Body of Christ is received and eaten in the Supper is Faith.”

I have quoted these extracts from the Prayer Book, because, familiar as they are, yet those who teach the view enunciated in them of the Real Presence are generally and vaguely regarded as not being “good churchmen.” If “good churchmen” are those who teach what the Church repudiates, then, and only then, the accusation is intelligible. The question for us *as Churchmen* is not what we may individually wish the Church to teach, but what she actually

does teach; and on that point the above extracts leave, I think, no doubt.

It may be useful also, to thus bring together passages—the accumulative force of which is lost sight of—as they are scattered through Services, Articles, and the Catechism.

Any one who will take the trouble of reading the examination of the prelates in Queen Mary's reign before their martyrdom, will see that this question of a physical presence in the Eucharist was made in each case the test question of whether they were Roman Catholics or not.



*BY THE SAME AUTHOR.*

FOURTH EDITION NOW READY.

# SOME DIFFICULTIES OF BELIEF.

---

POST 8vo, CLOTH, 6s.

---

*From THE BRITISH QUARTERLY REVIEW.*

“Mr. Shore is a clear, strong thinker, and he puts his points in a lucid, popular form. The volume will be very helpful to religious minds who feel the pressure of such difficulties. The volume is in every way wise, and strong, and seasonable.”

*From THE SPECTATOR.*

“This is a volume of sermons for the publication of which no apology is needed. They are earnest, and often eloquent. The difficulties of belief are treated by appeals to human experience.”

*From JOHN BULL.*

“This volume gives abundant evidence of the thoughtful mind of the writer, and no less of his originality of thought. . . . The manner in which Mr. Shore has simplified some of the difficulties of Scripture and placed them in their real, and therefore in their only truthful light, no less than the earnest and reverent tone which accompanies the close argument and deep thought which mark the volume throughout, may well commend it to the devout student of Scripture.”

*From THE ENGLISH CHURCHMAN.*

“A very timely and able series of sermons. Honest and candid believers, who may have been shaken by the sceptical theories of those who combat prayer as a needless act of petition to Almighty God, will find in these pages convincing and conclusive arguments, of real logical weight, against sceptical views.”

*From THE CHRISTIAN WORLD.*

“These sermons on Prayer conceal no real difficulties, and meet them, in our judgment, with most masterly skill. Mr. Shore's style rises into the grandeur of true eloquence in the sermon on ‘Taking Heaven by Force.’ We believe that the volume will take its place amongst the pulpit classics.”

*From THE WORLD.*

“ ‘Some Difficulties of Belief,’ by the Rev. Teignmouth Shore, is a very striking and richly suggestive volume. The tone of Mr. Shore’s sermons is thoroughly manly ; there is no glossing over difficulties, no evasion of knotty problems and hard points. Whatever he has to say on the supreme topics which he handles is the result of close and careful thought, and the product of a bold, vigorous, powerful, and original intellect. The sermons abound in passages of fire and eloquence which must have made them extremely effective when they were first preached.”

*From THE MORNING POST.*

“ In the construction of these sermons, Mr. Shore has displayed no small amount of art. They are apparently lightly thrown together ; but this appearance of unstudied effect is the result of consummate skill. There is not one who will not be the better for a perusal of Mr. Shore’s book.”

*From THE DAILY TELEGRAPH.*

“ Mr. Shore treats the subjects with which he deals in a manner eminently calculated to set at rest the minds and rivet the attention of those whom he meant directly to influence. Has a keen analytical faculty ; his exegesis is simple, adroit, and even fascinating.”

*From THE DAILY NEWS.*

“ These discourses are characterised by sound sense and practical teaching, conveyed in a style always in good taste, and frequently eloquent. The observations on praying for temporal blessings may be said to present the whole *rationale* of prayer from the religious point of view.”

*From THE ECHO.*

“ It seldom occurs to preachers who deal with difficulties to consider them under any other aspect than as they occur to the doubter and the infidel. The religious mind is sometimes troubled with what appears to be obscure either in doctrine or in the text of Scripture, and to such minds Mr. Shore addresses himself. . . . We have seldom met with sermons which are at once so unpretentious in tone and yet so candid and truth-telling.”

*From THE COURT JOURNAL.*

“We can hardly speak too highly of these admirable discourses, and their thoughtful perusal will tend to remove ‘honest doubt,’ and to increase our faith in the mysteries of the Christian religion.”

*From THE CLERGYMAN’S MAGAZINE.*

“Written in a devout spirit, and contains much that is worthy of appreciation.”

*From THE NONCONFORMIST.*

“Mr. Shore is at once decided in his assertion of the authority of the Christian revelation, and tender in his treatment of the perplexed, and candid in his endeavour to re-adjust the dogmas of theology to the thought of the time. We do not call them faultless sermons, but they are admirable.”

*From THE CIVIL SERVICE REVIEW.*

“With what a rare degree of eloquence and candour these difficulties are considered in the volume before us, can only be adequately appreciated by those who will carefully and reverently study its teachings.”

*From THE CHURCH OF ENGLAND PULPIT AND ECCLESIASTICAL  
REVIEW.*

“Of the many subjects treated of in these sermons we may specially note those on Prayer as thoughtful, earnest reflections, eminently calculated to strengthen him who may be weak in the faith.”

*From THE METHODIST RECORDER.*

“It deals earnestly and effectively with real difficulties affecting Christian faith and duty. Pervaded by a sympathy which recognises the sincerity and strength of doubt, it is written also from the standpoint of thorough loyalty to Christian truth.”

*From THE SCOTSMAN.*

“Scholarly expositions of Christian doctrine and duty—the outcome of a mind fully persuaded of the truth and importance of revealed religion. They abound in fervid, almost passionate, appeals to the best feelings of humanity in favour of whatever is good, manly, and pure, and against meanness, selfishness, and vice. The style throughout is vigorous, pointed, and direct; the object of the author having evidently been not to please, but to impress and influence, his hearers.”



*From THE EDINBURGH DAILY REVIEW.*

“ We have met with no sermons for a very long time which have so commended themselves to us. Such is the chaste beauty of the style, such the variety and interest of the topics discussed, and such the grace and ability with which that discussion is conducted, that we are sure our readers, having taken up the volume, will no more than ourselves be able to lay it down till they have finished. These sermons steal into the heart as light steals into the eye, bringing with them a quiet satisfaction and enjoyment to the mind, and a moral and spiritual invigoration to the soul. The sermons are of a peculiar, and we venture to say rare, type, and they were preached and are now published for a special, and, we think, much-needed end ; and they perfectly gain that end. The difficulties which Mr. Shore has here undertaken to discuss and remove are the difficulties which are felt widely at this day, which have been felt by almost all Christian men more or less at some period of their lives, and they are here met with a candour and with a kindly yet convincing eloquence well fitted to set the mind perfectly at rest respecting them. All these sermons bear the impress of the accomplished theologian and the finished scholar.”

*From THE LITERARY WORLD.*

“ Eloquent and earnest appeals to the conscience ; they deal not merely with the doubts, but also with the follies of the class to whom they are addressed, and for this reason will reach a wide circle of readers throughout the country. Of sermons of this manly but reverent type, we have none too many.”

*From PUBLIC OPINION.*

“ Mr. Shore has done most valuable service to the cause of Christianity in strengthening the faith of believers in prayer, by meeting, fairly and conclusively as he has done, the special perplexities and difficulties which beset their minds. The sermon on English Society is one we particularly note for the fearless, honest courage it marks in the preacher.”

*From THE HOME NEWS.*

“ It is most gratifying that the Church of England should number among its clergy men who can think with the boldness and force, speak with the courage and the sympathy, show in what they say the fidelity to central doctrines and the liberal expansiveness of interpretation which characterise the teachings of Mr. Teignmouth Shore.”

---

*Cassell Petter & Galpin, Ludgate Hill, London ; and all Booksellers.*



## NEW WORK

*By the Author of "Some Difficulties of Belief."*

JUST PUBLISHED, CROWN 8VO, CLOTH, 5s.

# THE LIFE OF THE WORLD TO COME, AND OTHER SUBJECTS.

---

*Cassell Petter & Galpin, Ludgate Hill, London ; Paris and New York.*

---

## THE NEW BIBLE COMMENTARY.

### NEW TESTAMENT COMMENTARY.

For English Readers. Edited by C. J. ELLICOTT, D.D., LORD BISHOP OF GLOUCESTER AND BRISTOL.

VOL. I., EXTRA CROWN 4TO, CLOTH, PRICE 21s., CONTAINS—

The Gospel according to *St. Matthew*, *St. Mark*, and *St. Luke*, by the Rev. E. H. PLUMPTRE, D.D., Vicar of Bickley, Professor of Divinity, King's College, London.

The Gospel according to *St. John*, by the Rev. W. H. WATKINS, M.A., Professor of Logic and Moral Philosophy, King's College, London.

#### THE REMAINING BOOKS BY

The Rev. W. SANDAY, M.A., Principal of Hatfield Hall, Durham.

The Rev. ALFRED BARRY, D.D., Principal of King's College, London, and Canon of Worcester Cathedral.

The Rev. A. J. MASON, M.A., Fellow of Trinity College, Cambridge; Examining Chaplain to the Bishop of Truro.

The Rev. H. D. M. SPENCE, M.A., Hon. Canon of Gloucester Cathedral, and Vicar of St. Pancras.

The Rev. W. F. MOULTON, D.D., Principal of the Wesleyan College, The Leys, Cambridge.

The Rev. T. TEIGNMOUTH SHORE, M.A., Incumbent of Berkeley Chapel, Mayfair.

The Rev. W. BOYD CARPENTER, M.A., Vicar of St. James', Holloway.

---

*Cassell Petter & Galpin, Ludgate Hill, London ; Paris and New York.*

Selections from Messrs. Cassell Petter & Galpin's Publications.

## The Doré Bible.

ROYAL 4to EDITION. Complete in Two Vols., with 220 Illustrations by GUSTAVE DORÉ. Plain morocco, £4 4s.; best morocco, £6 6s.

\*\*\* A few copies of the Large Paper Edition, cloth, £8, best morocco, £15, can still be had.

## The Family Bible.

With 900 ILLUSTRATIONS, References, Concordance, Critical and Explanatory Notes, &c. Printed on Fine Toned Paper, leather, gilt edges, £2 10s.; morocco, £3 10s.; best morocco, £3 15s.

## The Guinea Bible.

With 900 ILLUSTRATIONS. Royal 4to, 1,476 pages. Cloth gilt, gilt edges, 21s.; or 25s. strongly bound in leather.

## The Half-Guinea Illustrated Bible.

With nearly 1,000 Original Illustrations, executed specially for this Edition. Printed in clear type, with References, &c. &c. 1,248 pages, crown 4to, cloth, 10s. 6d. Can be also had in Leather Bindings in great variety, specially suitable for presentation.

"The Half-Guinea Bible, published by Messrs. Cassell, Petter, and Galpin, is one of the handsomest editions, and—considering the number and quality of its illustrations, and its excellent paper and print—probably the cheapest edition of the Scriptures yet produced."—*Daily News*.

## The Life of Christ.

By the Rev. F. W. FARRAR, D.D., F.R.S., Canon of Westminster, and Chaplain in Ordinary to the Queen. Complete in Two Volumes, cloth, 24s.; morocco, £2 2s.

\*\*\* An ILLUSTRATED SERIAL EDITION of this Work is now in course of publication in Monthly Parts, 7d.

## The Bible Educator.

Edited by the Rev. E. H. PLUMPTRE, D.D., assisted by some of our most eminent Scholars and Divines, containing about 400 Illustrations and Maps. Complete in Four Vols., cloth, 6s. each; or Two Double Vols., cloth, 21s.; half-calf, 31s. 6d.

## The Family Prayer Book.

Edited by the Rev. Canon GARBETT, M.A., and the Rev. SAMUEL MARTIN. Demy 4to, 398 pages, cloth, 7s. 6d.; cloth, gilt edges, 9s.; or handsomely bound in morocco, £1 1s.

*Cassell Petter & Galpin's Complete Catalogue*, containing a List of SEVERAL HUNDRED VOLUMES, consisting of Bibles and Religious Works (including Dr. Farrar's Life of Christ, complete in two Volumes), Fine Art Volumes, Children's Books, Dictionaries, Educational Works, History, Natural History, Household and Domestic Treatises, Handbooks and Guides, Science, Travels, &c. &c., together with a Synopsis of their numerous Illustrated Serial Publications, sent post free on application to CASSELL PETTER & GALPIN, Ludgate Hill, London.

Cassell Petter & Galpin, Ludgate Hill, London; Paris and New York.

A standard 1D barcode with vertical black bars of varying widths on a white background, used for library identification and tracking.

3 9999 06563 714 0

SHELF No. 3450.

BOSTON PUBLIC LIBRARY.

Central Department, Boylston Street.

One volume allowed at a time, and obtained only by card; to be kept 14 days without fine; to be renewed only before incurring the fine; to be reclaimed by messenger after 21 days, who will collect 20 cents, beside fine of 2 cents a day, including Sundays and holidays; not to be lent out of the borrower's household, and not to be kept by transfers more than one month; to be returned at this Hall.

Borrowers finding this book mutilated or unwarrantably defaced, are expected to report it; and also any undue delay in the delivery of books.

\* \* No claim can be established because of the failure of any notice, to or from the Library, through the mail.

The record below must not be made or altered by borrower.

19-9-24	9/9
5-20	3/3
	2/15
	1/12

